LESSONS IN ISLAM

TA'LIMUL ISLAM

(Complete)

تعليم الاسلام

English Translation of Mufti Mohd. Kifayatullah's Ta'limul Islam. The most authentic book of its kind on the fundamentals of Islam. Tendered into Chaste English for the first time.

By

AL-LAMA MUFTI
MUHAM-MED KIFAYATUL-LAH

Translated by,
SABIHUD-DIN AHMED ANSARI

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KARACHI-1 (PAKISTAN)

Foreword

"Lessons in Islām" is the rendering into English of the Ta'līm-ul-Islām written in Urdu.

The author Maulana Mufti Muhammad Kifayat-ullah (1872-1952) was a versatile figure. He was one of the most distinguished scholars of Arabic, Muslim theology and Islamic studies of his age and remained on the forefront of the country's social, educational and political life for three decades in the first half of this century. He occupied the office of the Grand Mufti of India for over forty years till the end of his life.

The present work "lessons in Islām" is a graded book and can serve as a very useful introduction to Islām, its basic tenets and the laws of Shariah that operate in our daily lives.

The book is in question-answer form, a sort of catechising on Islām. It was perhaps meant to be useful to the young and the uninitiated. But the range that the book covers is fairly wide and it has been serving as one of the most authentic books of reference on Islām, its basic tenets, its religio-legal laws (Fiqh) and its system of beliefs and rituals. Non-Muslim scholars and readers who are endowed with quest for inquiry will also find the book a very useful introduction to the religion of Islām.

TRANSLATOR'S NOTE

The present work is the rendering into English of the Urdu *Ta'lim-ul-Islām* by Maulana Muhammad Kifayat-ullah, the Grand Mufti of India.

Translation from one language to another is at best a difficult task. It is a kind of interpretation or transcreation, a process by which the translator seeks to re-live the world of the author in all its wonder and beauty. In actual fact the translator has to assume the role of a full-fledged author.

The task of the translator becomes all the more difficult when he seeks to render into English a highly technical work like the present one which is replete with terms and concepts wholly unfamiliar to the English speaking world. And when the author is a scholar of the eminence of Mufti Muhammed Kifayatullah, the language of the original is as different in history and cultural background as Urdu is from English and the work is a miracle of precision such as *Ta'lim-ul-Islām*, the difficulties encountered by the translator can well be imagined.

Translations which are at once beautiful and faithful are rarer than diamonds. In his own modest way the present translator has attempted at both. But accuracy has been the watchword throughout and wherever a sacrifice has had to be made, "beauty" has been sacrificed for accuracy. How far the attempt has been successful is for the readers to judge.

There has been a noticeable spurt in the number of books published in English on Islām, its Prophet, his mission and the Qur-ān in recent years. But the stand-ardisation of English equivalents for Arabic terms and

or *divine service* which element is missing in *slave*. Similarly, it is found that no distinction has generally been made between *du'ā* (spontaneous appeal to God) and *Ṣalāt* (a ritual of worship) by the Orientalists. Both are usually rendered as "prayer" in English. In this translation the former has been rendered as "invocation".

Some other equivalents used in present day translations were found unsatisfactory. Effort has, therefore, been made to fi d better equivalents for them. *muqīm* and *musāfir* were, for example, generally rendered as *resident* and *traveller*. The terms used for them in this translation are *on-station* and *on-journey*.

Similarly, *sijdah sahv* has been rendered as *remedial prostration* instead of *prostration of forgetfulness*, as the latter would be too literal to be acceptable to the speakers of English.

Now, something about the diacritics used in the book. As already observed, the *Ta'līm-ul-Islām* is a highly technical work making abundant use of Arabic names and terms. To enable the readers of English to pronounce the Arabic text and words as perfectly as possible, diacritical marks and symbols have been frequently used in the book. In addition to the phonetic symbols of isolated sounds used in the book, some other devices have also been employed to achieve accuracy in pronunciation. As part of this scheme the two *ls* in *Al-lāh* and the two *ms* in *Muḥam-mad* have been hyphenated. This was considered necessary as, otherwise, the speakers of English, attuned as their tongues are to articulating only single sounds in their language would mispronounce these as well as other words of Arabic which make use of double consonants.

concepts still remain a far cry. The task requires extensive research by a number of scholars who have good command over both Arabic and English and are at the same time inspired by devotional zeal and fervour towards the subject. The present work is a modest attempt in this direction. Painstaking efforts have been made by the translator to find English equivalents to terms and concepts such as would convey the full range of the original Arabic words and be at the same time acceptable to the speakers of English. The effort has proved rewarding in most cases, but where the search has failed to yield adequate English equivalent, the original Arabic term has been retained. Arabic *Al-lāh* has, therefore, been preferred to *God*, generally rendered by the Orientalists. The simple reason being that this strictly monotheistic Deity with all His attributes does not admit of being represented by means of any non-Islāmic term, Christian or otherwise.

Similarly, proper names such as *Ibrāhīm* and *Mūsā* (peace be on them) have been retained in their Arabic forms as the Muslims residing in any part of the hemisphere and speaking any language of the world are familiar with them. Words like *Caliph, Mecca* and *Amen*, however, appear in their English spelling as these are already parts of the English tongue.

The translator has, moreover, as far as possible, gone for Anglo Saxon words in preference to those of Latin origin. *tauḥīd* is, therefore, *Oneness* (of God) rather than (Divine) *Unity* in this translation. Where no such difference exists, choice has been made of words that convey the nuances of meaning more appropriately than others. *abd* has, therefore, been rendered as *servant* rather than *slave* as the Arabic root √'abd contains the idea of *worship*

In order to keep the work from being too grotesque Arabic "د" has been represented by simple /d/. A pronounciation key has been provided to the book which makes it clear that in point of articulation this particular sound of Arabic is akin to French 'd' rather than the English consonent of the same shape.

Again, vowel sound in the second syllable of *Muham-mad* is like Greek Schwa /∂/ and not like (əe) as in English 'cap ... In fact it could not have been like that for this vowel sound is wholly missing in the Arabic system of sounds.

I deem it my duty to acknowledge the help and cooperation I received from Maulana Abdus Salam Sahib the gradnson of the distinguished author. He, infact, has been the main inspiring force behind this work.

Thanks are also due to Mr. Muham-mad Atiq, Assistant Professor, Department of Arabic, Jawaharlal Nehru University for having gone through parts of the book and offering valuable suggestions for improving the quality of the translation.

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for
Transliteration of Arabic Sounds

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آ	أنا	a	anā
ا	ايه	a	āyah
أ	أولئك	u	ūlā'ika
أو	أولى	ū	ūla
أو	أولى	au	aulā
إی	ايمان	ı	īmān
أی	اين	ai	aina
ب	بلى	b	balā
ت	توبة	t	taubah
ث	ثلاثة	t̲h̲	t̲h̲alāt̲h̲ah
ج	جنة	j	jan-nah
ح	حكيم	ḥ	ḥakīm
خ	خلا	k̲h̲	k̲h̲āliq

د	دین	d	dīn
ذ	ذکری	ẕ	ẕikrā
ر	رسول	r	rasūl
ز	زکوة	z	zakāṭ
س	سلام	s	salām
ش	شف	ṣẖ	ṣẖuf
ص	صلوة	ṣ	ṣalāt
ض	ضالین	ḍ	ḍāl-līn
ط	طاب	ṭ	ṭāba
ظ	ظهر	ḏẖ	ḏẖ uhr
ع	علی	'	'alā
غ	غاب	g̱ẖ	g̱ẖāba
ف	فی	f	fī
ق	قال	q	qāla
ك	کفر	k	kafara
ل	لا	iā	lā
م	ما	m	mā
ن	نام	n	nāma
ه	هو	h	huwa
و	وجب	w	wajaba
ی	یا	y	yā

LESSONS IN ISLĀM
(Ta'līm-ul-Islām)

BOOK I

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM

(In the name of Al-lāh, the Benificent, the Merciful.)

نَحْمَدُ اللّٰهَ الْعَلِيَّ الْعَظِيْمِ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

NAḤMADUL-LĀHAL-'ALIY-YAL-'ADHĪM, WA NUṢAL-LĪ 'ALĀ RASŪLIHIL-KARĪM.

(We praise Al-lāh, the Sublime, the Majestic, and pray for Al-lāh's blessings on His noble Messenger).

Q. Who are you? (What is your name according to your religion ?)

Ans. I am a Muslim.

Q. What is the name of your religion or the religion of Muslims ?

Ans. It is Islām.

Q. What does Islām teach or which religion is known as Islām ?

Ans. Islām teaches : Allāh is One. None but He is worthy of worship. And Muḥam-mad (peace be on him) is the servant and prophet of Al-lāh. The Holy Qur-ān is the Book of Al-lāh. Islām is the true religion. Islām teaches all good and noble things of this world and the world hereafter.

Q. What is KALIMAH (the basic Creed) of Islām ?

Ans The KALIMAH of Islām is :

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

LĀ ILĀHA IL-LAL-LĀH MUḤAM-MADUR-RASŪLUL-LĀH.

(None but Al-lāh is worthy of worship. Muḥam-mad is His Messenger). This is called KALIMAH ṬAY-YIBAH (the good word) or KALIMAH TAUḤĪD (the creed of the Oneness of Al-lāh.)

Q. What is KALIMAH SHAHĀDAH (the word of Testimony.)

Ans. KALIMAH SHAHĀDAH is :

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

ASH-HADU A(N)L-LĀ ILĀHA IL-LAL-LĀH

WA ASH-HADU AN-NA MUḤAM-MADAN 'ABDUHU WA RASŪLUH.

(I bear testimony that none is worthy of worship but Al-lāh, and I testify that Muhammad is the servant and Messenger of Al-lāh.)

Q. What is ĪMĀN MUJMAL (Īmān in brief) ?

Ans. ĪMĀN MUJMAL is :

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَصِفَاتِهٖ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

ĀMANTU BIL-LĀHI KAMĀ HUWA BI-ASMĀ'IHĪ WA ṢIFĀTIHI WA QABILTU JAMĪ'A AḤKĀMIHI. (I affirm my faith in Al-lāh as He is with all His Names and Attributes and I accept all of His Commands.)

Q. What is ĪMĀN MUFAṢṢAL (Imān in detail) ?

Ans. ĪMĀN MUFAṢṢAL is :

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ

وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ ۝

ĀMANTU BIL-LĀHI WA MALĀ'IKATIHI WA KUTUBIHI WA RUSULIHI WAL-YAUMIL-ĀKHIRI WAL-QADRI KHAIRIHI

WA SHAR-RIHIMINAL-LĀHI TA'ĀLA WAL-BA'THI BA'DAL-MAUT. (I affirm my faith in Al-lāh, His angels, His Books, His Messengers, the day of judgment, in that the fate good and bad is predetermined by Al-lāh and in coming to life after death (resurrection).

Q. Who created you ?

Ans. Al-lāh created us, our parents, the heavens, the earth and all other things.

Q. How did Al-lāh create the world ?

Ans. He created it by His might and decree.

Q. What do we call those who do not believe in Al-lāh ?

Ans. They are called Kāfirs (unbelievers).

Q. Some people worship objects other than Al-lāh or believe in two or three gods. What are such people called ?

Ans. Such people are called Kāfirs (unbelievers) or Mushriks (polytheists).

Q. Will the polytheists attain Salvation ?

Ans. The polytheists shall never attain salvation. They shall, instead, be doomed to eternal punishment and affliction.

Q. Who was Ḥaḍrat Muḥam-mad (peace be on him) ?

Ans. Muham-mad (peace be on him) was

Al-lāh's servant, His Messenger and Prophet. We, Muslims, are his followers or community (Um-mah).

Q. Where was our Prophet (peace be on him) born ?

Ans. He was born in the holy city of Mecca in Arabia.

Q. What were the names of his father and grandfather ?

Ans. 'Abdul-lāh was the name of his revered father and that of his grandfather was 'Abdul-Muṭ-ṭalib.

Q. What is the status of our Prophet among other prophets ?

Ans. Our Prophet (peace be on him) occupies the highest place among the prophets and is the most exalted of all Al-lāh's creation.

Q. Where did Ḥaḍrat Muḥam-mad (peace be on him) live throughout his life ?

Ans. He lived in the holy city of Mecca up to the age of fifty-three (53). Thereafter, in obedience to the command of Al-lāh, he migrated to the hallowed city of Medina. He lived there for ten years and passed away at the age of 63.

Q. What do we call the one who does not believe in Ḥaḍrat Muḥam-mad (peace be on him) ?

Ans. He who refuses to believe Ḥaḍrat Muham-mad (peace be on him) to be the prophet of Al-lâh is a Kāfir.

Q. What is the meaning of belief in Ḥaḍrat Muham-mad (peace be on him) ?

Ans. The meaning of belief in Ḥaḍrat Muḥam-mad (peace be on him) is that one should believe Ḥaḍrat Muḥam-mad (peace be on him) to be the Messenger of Al-lāh and consider him to be the most distinguished of all the creatures of Al-lāh. One should also love him and follow his commands.

Q. How do we know that Ḥaḍrat Muḥam-mad (peace be on him) is the prophet of Al-lāh ?

Ans. We know that he is the prophet of Al-lāh from his noble actions, good deeds and appealing preachings. Such things cannot come from anyone except the prophet of Al-lāh.

Q. How do we know that the Holy Qur-ān is the Book of Al-lāh ?

Ans. Ḥaḍrat Muḥam-mad (peace be on him) said that the Holy Qur-ān is the Book of Al-lāh who revealed it to him.

Q. Was the whole of the Qur-ān revealed to the Prophet at one time or bit by bit ?

Ans. It was revealed bit by bit according to the needs of the time. Sometimes one verse,

sometimes two or three verses (āyahs) and sometimes the whole of the chapter (Sūrah) was revealed.

Q. How long did the revelation of the whole of the Holy Qur-ān take ?

Ans. It took twenty-three (23) years.

Q. How was the Holy Qur-ān revealed?

Ans. Ḥaḍrat Jibrīl (Gabriel) came to him. He recited the verse or the verses or the whole chapter to the Holy Prophet (peace be on him). The Holy Prophet (peace be on him) memorized it, then he dictated it to some literate person who committed it to writing.

Q. Why did he not write it himself?

Ans. It is because he was unlettered (Um-mi).

Q. What is an Um-mi?

Ans. Um-mi is one who has not learnt how to read and write from anyone. The Holy Prophet did not learn how to read and write from anyone, but Al-lāh bestowed the profoundest knowledge upon him.

Q. Who is Ḥaḍrat Jibrīl?

Ans. Ḥaḍrat Jibrīl is an angel. He carried the orders of Al-lāh to the Holy Prophet.

Q. How do the Muslims worship Al-lāh ?

Ans. The Muslims (i) offer Ṣalāṭ (prayers), (ii) observe fasts, (iii) give Zakāt (alms), and (iv) perform Ḥaj (pilgrimage to Mecca).

Q. What.is Ṣalāṭ ?

Ans. Ṣalāt is a particular way of worship and devotion to Al-lāh taught by Him through the Holy Qur-ān and by His Prophet (peace be on him) through his Sunnah (precepts).

Q. What is the way to perform the particular mode of worship called Ṣalāt ?

Ans. Muslims stand with folded hands before Al-lāh either in a mosque or in their houses. They recite verses from the Holy Qur-ān. They praise Al-lāh, affirm His Greatness and pay homage to Him. They bow before Him, place their foreheads on the ground and affirm their servitude and submissiveness to Him.

Q. Where does a person offering the Ṣalāt truly find or present himself before Al-lāh ? Is it in the mosque or in the house ?

Ans No matter whether one offers Ṣalāt in his house or in the mosque, he is before Al-lāh, because Al-lāh is everywhere. But far greater reward is given for Ṣalāts offered in the mosque.

Q. The Muslims wash their hands, face and feet before they offer Ṣalāṭ. What is the name given to this act in Islām ?

Ans. This act is called ablution (Wuḍū). No Ṣalāt is valid without ablution.

Q. Which direction must we face in Ṣalāt ?

Ans. We face the west (in countries like India which are to the east of the Holy Ka'bah in Mecca).

Q. Why is it essential to stand with the face turned towards the west (in countries like India) ?

Ans. It is because the House of Al-lāh (known as Ka'bah) stands in the Holy city of Mecca. It is essential to face it (the Ka'bah) in Ṣalāt. It is to the west of our cities (in India). Hence we face the west when we offer Salāt.

Q. What is the name given to the direction which we face in Ṣalāt ?

Ans. The direction is called Qiblah.

Q. How many times in a day and night should we offer Ṣalāt ?

Ans. A Muslim is commanded to offer Ṣalāt five times in a day and night.

Q. What are the respective names for the prayers thus offered five times ?

Ans. The first is the Salāt of Fajr. It is performed in the morning before sunrise. The second is the Ṣalāt of Dhuhr. It is said in the afternoon. The third is the Ṣalāt of 'Aṣr. It is said one-and-a-half or two hours before sunset. The fourth is the Salāt of Maghrib. It is offered immediately after sunset. The fifth is the Salāt of 'Ishā. It is said in the night, one and a half or two hours after sunset.

Q. What is Aẓān ?

Ans. As the time for Ṣalāt approaches one person stands up and calls these words aloud :

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الصَّلٰوةِ

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ

AL-LĀHU AKBAR, AL-LĀHU AKBAR, AL-LĀHU-AKBAR, AL-LĀHU-AKBAR. ASH-HADU-A(N)L-LĀ-I-LĀHA IL-LAL-LĀH. ASH-HADU-A(N)L-LĀ ILĀHA IL-LAL-LĀH

ASH-HADU AN-NA MUḤAM-MADAR-RASŪLUL-LĀH. ASHHADU AN-NA MUHAM-MADAR-RASŪLUL-LĀH

ḤAY-YA 'ALAṢ-SALĀH ḤAY-YA 'ALAṢ-ṢALĀH. ḤAY-YA 'ALAL-FALĀḤ, ḤAY-YA 'ALAL-FALĀḤ, AL-LĀHU AKBAR AL-LĀHU AKBAR, LĀ ILĀHA IL-LAL-LĀH.

(Al-lāh is the Greatest, Al-lāh is the Greatest, Al-lāh is the Greatest. Al-lāh is the Greatest. I testify that none is worthy of worship but Al-lāh. I testify that none is worthy of worship but Al-lāh. I testify that Muḥam-mad is the messenger of Al-lāh. I testify that Muḥam-mad is the messenger of Al-lāh. Come for Ṣalāt, come for Salāt. Come towards success, come towards success. Al-lāh is the Greatest, Al-lāh is the Greatest. None is worthy of worship but Al-lāh). These words are called the Aẓān. The following words :

اَلصَّلٰوۃُ خَیْرٌ مِّنَ النَّوْمِ

AṢ-ṢALĀTU KHAIRUM-MINAN-NAUM (Ṣalat is better than sleep) are also called out twice after the words :

حَیَّ عَلَی الْفَلَاحِ

ḤAY-YA 'ALAL-FALĀḤ in the Aẓān for predawn (Fajr) prayers.

Q. What is Takbīr ?

Ans. When people get ready for Ṣalāt, one from amongst the assembly repeats the words of the Aẓān. The words :

قَدْ قَامَتِ الصَّلٰوۃُ

QAD QĀMATIṢ-ṢALĀH, are also added after

حَیَّ عَلَی الْفَلَاحِ

ḤAY-YA 'ALAL-FALĀḤ. These words signify that the prayer is about to begin.

Q. What do we call the man who calls out the Aẓān or pronounces the Takbīr ?

Ans. The man who calls out the Aẓān is known as the MU'AẒ-ẒIN and the man who calls out the Takbīr is called the MUKAB-BIR.

Q. What are the terms used for the Ṣalāt offered in assembly, the man leading the prayers in assembly and the people offering prayers behind him ?

Ans. The Ṣalāt in assembly is called the Ṣalāt of Jamā'ah (congregational prayer.) The man who leads it is the Imām (the head) and the persons offering the Ṣalāt in the congregation behind the Imām are known as Muqatadī-s (followers.)

Q. What do we call a person who offers Ṣalāt individually ?

Ans. Such a person is known as Munfarid (individual).

Q. What do we call the enclosure specially built by Muslims for offering Ṣalāt in congregation ?

Ans. The enclosure or compound is called the mosque.

Q. What should a Muslim do in the mosque ?

Ans. A Muslim should offer Ṣalāt, recite from the Qur-ān, say Wadhīfah (repetition of holy words) or sit quiet with due observance. It is quite undesirable to play games, make a noise or talk of worldly things in the mosque.

Q. What are the benefits of Ṣalāt ?

Ans. Many benefits accrue from Ṣalāt. A few of them are mentioned below :

(1) the body and clothes of the worshipper remain neat, clean and trim ;

(2) Al-lāh is pleased with the worshipper ;

(3) the Holy Prophet is pleased with him ;

(4) he is considered virtuous by Al-lāh ;

(5) virtuous people hold him in high esteem in this world also ;

(6) the worshipper escapes from various types of sin ;

(7) Al-lāh rewards the worshipper with a comfortable and blissful life after death.

Q. What matter is recited during Ṣalāt and what are the names given to its various parts.

Ans. The names and the texts of the matter recited in the Ṣalāt are as given below :

TAKBĪR (glorification of Al-lāh) :

اَللّٰهُ اَكْبَرُ

AL-LĀHU AKBAR

(Al-lāh is the Greatest)

THANĀ (Hymn in praise of Al-lāh) :

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ

SUBḤĀNA-KA-L-LĀ-HUM-MA WA BI-ḤAMDI-KA WA-TABĀRAK-ASMU-KA WA TA'ĀLA-JADDU-KA WA-LĀ ILĀHA GHAI-RUK (O Al-lah ! Thou Art Sanctified. we praise Thee. Thy name is of great Blessedness, and Thy Greatness is Supreme and none else is worthy of worship except Thee).

TA'AW-WUẒ (Seeking Al-lāh's protection) :

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

A'ŪẒU BIL-LĀHI MINASH-SHAIṬĀNIR-RAJĪM (I seek the protection of Al-lāh from the accursed Satan).

TASMIYAH (Pronouncing Al-lāh's name) :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM. (In the name of Al-lāh, the Beneficent, the Merciful).

SŪRAH AL-FĀTIḤA or AL-ḤAMD :

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ

يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ

الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ

الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

AL-ḤAMDU LIL-LĀHI RAB-BIL-'ĀLA-MĪN. AR-RAḤMĀNIR-RAḤĪM. MĀLIKI YAUMID-DĪN. IY-YĀKA NA'BUDU WA IY-YĀKA NASTA'ĪN. IHDINAṢ-ṢIRĀṬAL-MUSTAQĪM. ṢIRĀṬAL-LAZĪNA AN'AMTA 'ALAIHIM. GHAIRIL-MAGHḌŪBI 'ALAI-HIM WALAḌ-ḌĀL-LĪN. (All the praises are for Al-lah, the Sustainer of all the worlds, the Beneficent, the Merciful, Lord of the Day of Judgment. [O Al-lāh] Thee alone do we worship and Thee alone do we ask for help. Lead us along the straight path, the path of those upon whom Thou hast bestowed Thy favours, not of those who incurred Thy wrath, nor (of those who) went astray).

SŪRAH AL-KAUTHAR, (Fount of Abundancc) :

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

IN-NĀ A'ṬAINĀK-AL-KAUTHAR. FA-Ṣ-AL-LI LI-RAB-BI-KA WANḤAR. IN-NA SHĀNI 'AK-A HUWAL-ABTAR.

(O Prophet !) We bestowed Kauthar (the Fount of Abundance) upon Thee. Therefore, to thy Sustainer turn in prayer and offer sacrifice. Indeed thy foe is to perish.

SŪRAH AL-IKHLĀS (Purity of Faith) :

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

QUL HUWAL-LĀHU AḤAD. AL-LĀHUṢ-ṢAMAD. LAM YALID WA-LAM YŪLAD. WA-LAM YAKU(N)L-LAHŪ KUFUWAN AḤAD. (O Prophet !) Proclaim that He, Al-lāh, is One. Al-lāh the Unique. He begets not. Nor is He begotten. And there is no compeer unto Him.

SŪRAH AL-FALAQ (DAYBREAK) :

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ

غَاسِقٍ اِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۝ وَمِنْ

شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

GHASIQIN IZA WAQAB.
RIN-NAF-FĀTHĀTI FIL-'UQADI WA MIN SHAR-RI ḤĀSIDIN IZĀ ḤASAD.

(O Prophet !) Say: I seek refuge in the Lord of the daybreak from the mischief of all the creations and from the mischief of the dusk when it pervades and from the mischief of the women who breathe upon the knots (practise witchcraft) and from the mischief of the jealous when he is being envious.

SŪRAH AN NĀS (The Mankind) :

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَٰهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

QUL A'ŪZU BIRAB-BIN-NĀSI, MALIKIN-NĀSI ILĀHIN-NĀSI MIN SHAR-RIL-WAS-WĀSIL-KHAN-NĀS. AL-LAZĪ YUWASWISU FĪ SUDŪRIN-NĀSI MINAL-JIN-NATI WAN-NĀS.

(O Prophet !) say: I seek the refuge of the Sustainer of men, the King of men from the mischief of the sneaking whisperer who whispers evil ideas unto man whether he be from amongst men or genies.

TASBĪH FOR RUKŪ' or Bowing :

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

SUBḤĀNA RAB-BIYAL 'ADHĪM

(Glory be unto my Sustainer, the Majestic).

TASMĪ' for QAUMAH (rising from Rukū') :

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

SAMI 'AL-LĀHU LI-MAN ḤAMIDAH,

(Al-lāh listened to whosoever praised Him).

TAḤMĪD for QAUMAH :

رَبَّنَا لَكَ الْحَمْدُ

RAB-BANĀ LAKAL-HAMD.

(O our Sustainer ! All the praises are for Thee).

TASBĪḤ for SIJDAH (placing forehead on the ground) :

سُبْحَانَ رَبِّيَ الْأَعْلٰى

SUBḤĀNA RABBIYAL-A'LĀ

(Glory be unto my Sustainer, the Most Exalted)

TASHAH-HUD or AT-TAḤIYYĀT

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَيْكَ

اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى

عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ

اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

AT-TAḤIY-YĀTU LIL-LĀHI WAṢ-ṢALAWĀTU WAṬ-ṬAIY-YIBĀTU. AS-SALĀMU 'ALAIKA AY-YUHAN-NABIY-YU WA RAḤMATUL-LĀHI WA BARAKĀTUHU. AS-SALĀMU 'ALAINA WA 'ALĀ 'IBĀDILLĀHIṢ-ṢĀLIḤĪN. ASHHADU A(N)L-LĀ-ILĀHA IL-LAL-LĀHU WA ASH-HADU AN-NA-MUHAM-MADAN 'ABDUHU WA

RASŪLUH. (All the salutations, prayers and nice things are for Al-lāh. Peace be on you O Prophet, and the blessings of Al-lāh, and His grace. Peace on us and on all the righteous servants of Al-lāh. I bear witness that none but Al-lāh is worthy of worship and bear witness that Muḥam-mad is the servant and messenger of Al-lāh.

THE HOLY DURŪD (Blessings [on the Prophet]) :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى

اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى

اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

AL-LĀHUM-MA ṢAL-LI 'ALĀ MUḤAM-MADI(N)W-WA-'ALĀ ĀLI MUḤAM-MADIN KAMĀ ṢAL-LAITA 'ALĀ IBRĀHĪMA WA 'ALĀ ĀLI IBRĀHĪMA IN-NA-KA ḤAMĪ-DUM-MAJĪD. AL-LAHUM-MA BĀRIK 'ALĀ MUḤAM-MADI(N)W-WA 'ALĀ ĀLI MUḤAM-MADIN KAMĀ BĀRAKTA 'ALĀ IBRĀHīMA WA 'ALĀ ĀLI IBRĀHĪMA IN-NA-KA ḤAMĪ-DUM-MAJĪD.

(O Al-lāh, bless Muḥam-mad and the off-springs of Muḥam-mad as Thou blessedst Ibrāhīm and the offsprings of Ibrāhīm. Verily Thou art worthy of praise and art the Most Exalted. O Al-lāh, bestow Thy favours on Muḥam-mad and the offsprings of Muham-mad as Thou bestowedst Thy favours on Ibrāhīm and the offsprings of Ibrāhīm. Verily, Thou art worthy of praise and art the Most Exalted.

INVOCATION AFTER THE HOLY DURUD :

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِیْرًا وَّلَا یَغْفِرُ الذُّنُوْبَ
اِلَّآ اَنْتَ فَاغْفِرْ لِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ
اَنْتَ الْغَفُوْرُ الرَّحِیْمُ

AL-LĀHUM-MA IN-NĪ DHALAMTU NAFSĪ DHULMAN KATHĪRA(N)W-WA-LĀ YAGHFIRUZ-ZUNŪBAIL-LĀ-ANTA FAGH-FIR-LĪ MAGHFIRATAM-MIN 'INDI-KA WARḤAMNĪ IN-NA-KA ANTAL-GHAFŪ-RUR-RAḤĪM.

(O Allah ! I have done great wrong to my-self and none but Thee forgivest the sins; hence, accord me forgiveness from Thyself, and have mercy on me. Verily, Thou art the-Most For-giving, the Most Merciful.

SALĀM (Salutation) :

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

AS-SALĀMU 'ALAIKUM WA RAḤMAT-UL-LĀH.

(Al-lāh's peace and blessings be on you)

INVOCATION AFTER ṢALĀT :

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ

يَاذَا الْجَلَالِ وَالْاِكْرَامِ

AL-LAHUM-MA ANTAS-SALĀMU WA MINKAS-SALĀMU TABĀRAKTA YĀ ZAL-JALĀLI WAL-IKRĀM.

(O Al-lāh ! Thou art the Bestower of peace, and peace flows from Thee. Thou be praised, the Most Exalted and Glorious).

THE QUNŪT (Obeisance) :

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ

عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ

وَنَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ

وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ

اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝

AL-LAHUM-MA IN-NĀ NASTA'ĪNU-KA WA NASTAGHFIRU-KA WA NU' MINU BĪ-KA WA NATAWAK-KALU 'ALAIKA WA NUTHNĪ 'ALAIKAL-KHAIRA WA NASH-KURU-KA WA-LĀ NAKFURU-KA WA NAKHLA'U WA NATRUKU MA(N)Y-YAF-JURUK. AL-LĀHUM-MA IY-YĀKA NA' BUDU WA LA-KA NUṢAL-LĪ WA NASJU-DU WA ILAIKA NAS'Ā WA NAḤFIDU WA NARJŪ RAḤMATA-KA WA NAKHSHĀ 'AZĀBA-KA IN-NA 'AZĀBA-KA BIL-KUF-FĀRI MULḤIQ.

(O Al-lah ! We seek Thy help and beg Thy pardon and affirm our faith in Thee and rely on Thee and give good praise to Thee and thank Thee and do not withhold our gratitude from Thee and leave and forsake him who disebey Thee. Thee alone do we worship and to Thee do we offer Ṣalāt, and fall prostate before Thee, and run and rush towards Thee, and hope for Thy mercy and fear Thy chastisement. Verily, Thy chastisement is to close in on the unbelievers.

HOW TO PERFORM ABLUTION (WUḌŪ)

Q. How should one perform the ablution ?

Ans. Find clean water. Sit on a high place. Preferably sit facing Qiblah. (No harm

if it is not possible.) Fold up your sleeves over your elbows. Say BISMIL-LĀH. Wash both your hands including wrist-joints three times. Then rinse your mouth three times. Brush your teeth with a MISWĀK (tooth-stick). If no MISWĀK is avilable, rub your teeth with your finger, draw up water into your nostrils three times and clean them out with the little finger of your left hand, then wash your face three times. Do not dash water on your face. Instead, run water on your forehead gently and wash the face from your forelocks down to the lower part of the chin extending to your ears. Wash, three times, your right forearm including the elbows, then wash your left forearm in the same manner. Wet your palms with water and pass them over your head, ears and the neck, in that order. Finally, wash, three times, your right foot including the ankles, and then wash your left foot likewise including ankles, in that order.

HOW TO PERFORM SALĀT

Q. How should one offer Salāt ?

Ans. Salāt should be offered in the following manner :

Perform the ablution, put on clean clothes, stand erect on a clean place facing Qiblah. Then make Niy-yah (Intention). Raise your hands so as to approach the lobes of your ears. Say Al-lāhu Akbar and fold your hands just below the navel. Put the palm of your right hand on the back of the left one. Do not look sideways, while offering Ṣalāt. Stand reverentially, fix your attention on Al-lāh. Recite T͟Hanā (Hymn) with folded hands :

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ ۝

SUBḤĀNA-KAL-LAHUM-MA WA-BI-ḤAMDIKA WA-TABĀRAKA-SMUKA WA-TA'ĀLA JAD-DU-KA WA-LĀ ILĀHA G͟HAIRUK.

After T͟HANA recite TA'AW-WUẒ (formula seeking the protection of Al-lāh) :

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

A'ŪZU BIL-LĀHI MINAS͟H-S͟HAIṬĀNIR-

RAJĪM, and then TASMIYAH (formula pronouncing the name of Al-lāh):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM.

After this, recite the Holy SŪRAH AL-FĀTIḤAH. On its completion say Amen gently. Then recite either SŪRAH AL-IKHLĀṢ or any other Sūrah that you know by heart. Now, bow for Rukū' pronouncing AL-LĀHU AKBAR. In the Rukū', catch hold of the knees with your hands and say the TASBĪḤ of RUKŪ':

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

SUBḤĀNA RAB-BIYAL'ADHĪM three or five times. After it, stand erect saying TASMĪ':

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

SAMI'AL-LĀHU-LI-MAN ḤAMIDAH

Also say TAḤMĪD: RAB-BANĀ LA-KAL-ḤAMD

Now, perform Sijdah (prostrate) saying Takbīr (AL-LAHU AKBAR), put your knees

on the ground. Also place the palms of your hands, then the tip of the nose followed by the forehead on the ground in between your palms thus placed. Now, say the TASBIḤ of SIJDAH :

سُبۡحَانَ رَبِّیَ الۡاَعۡلٰی

SUBḤĀNA RAB-BI'YAL-A'LĀ—three or five times. Then rise and sit erect. Then, again go to Sijdah, saying Takbīr. Say the Takbīr once again and stand up erect and fold your hands as before. While rising, do not rest your palms on the ground. The completion of the second Sijdah marks the completion of one Rak'ah (bowing and kneeling). Recite Tasmiyah, the holy AL-FĀTIḤA and one more Sūrah, in that order. Perform RUKŪ' (bowing), QAUMAH (Standing) and two Sijdahs exacting like the first RAK'AH. Then, rise and sit up. Now Recite the TAS̲H̲AH-HUD first, then the holy DURŪD and the holy Invocation (page 22). This being over, say SALĀM, first turning your face to the right, then to the left. With this, the two Rak'ahs are over.

Now, you may recite :

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَاذَاالْجَلَالِ وَالْاِكْرَامِ

(AL-LAHUM-MA ANTAS-SALĀMU WA MIN-KAS-SALĀMU TABĀRAKTA YĀ ẒAL-JALĀLI WAL-IKRĀM) with your palms raised together. Do not raise your scooped palms too much, i.e. not above the shoulders. After the Invocation is recited, pass your palms over your face.

Q. How should we sit between the two Sijdahs as well as during the recitation of TASHAH-HUD ?

Ans. Keep your right foot with all its toes pointing towards QIBLAH. Place the in-step of the left foot on the ground and sit on it. While sitting, keep both your palms on your knees.

Q. Is there any difference between the ṢALĀTS of an Imām (head of the prayer) on the one hand and those of a Muqtadī (follower) and an individual (Munfarid) on the other

Ans. Yes, there is some difference between the ways the ṢALĀT is performed by an Imām,

a follower and an individual. One difference is that the Imām and the individuals recite THANĀ, TA'AW-WUẒ, TASMIYAH, the holy AL-FĀTIḤA and some other SŪRAH in the first Rak'ah and BISMIL-LĀH, the holy AL-FĀTIḤA and any other SŪRAH in the second one. But the Muqtadi (follower) recites the THANĀ only, and stands quiet behind the Imām. The other difference is that the Imām and the individual say :

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

SAMI'AL-LĀHU LI-MAN ḤAMIDAH. The individual may also say TAḤMĪD after TASMĪ' but the follower should only say :

رَبَّنَا لَكَ الْحَمْدُ

RAB-BANĀ LA-KAL-ḤAMD.

Q. How to perform ṢALĀT if there are three or four RAK'AHS in it ?

Ans. Perform the first two RAK'AHS in the manner stated above. But no DURŪD should be recited in sitting after AT-TAḤIY-YĀT and TASHAH-HUD. Instead, stand up erect as before, saying TAKBĪR. If the Ṣalāt is Wājib

(compulsory), Masnūn (Prophet's Precept) or Nafl, perform the remaining two RAK'AHS like the first two. If, however, it is a FARḌ (commanded) ṢALĀT, do not recite any SŪRAH after the holy AL-FĀTIḤA in the third and fourth RAK'AHS. The rest of the process tallies with that of the previous ones.

Q. Is a Masnūn or Nafl ṢALĀT offered in three RAK'AHS or four ?

Ans. A Masnūn or Nafl Ṣalāt is never of three RAK'AHS. It is either of two RAK'AHS or four.

Q. What is the right way to perform RUKŪ' ?

Ans. The RUKŪ' should be performed in such a way that the waist and head are level with each other. In other words, one should neither raise the head above the waist nor lower it below the same. Keep the two arms clear of the ribs. Grasp the knees firmly with your hands.

Q. What is the right way to perform SIJDAH ?

Ans. The SIJDAH should be performed in this way :

Place the palms and fingers together on the ground. Keep the wrists and elbows raised a

little above the ground. Keep the belly clear of the thighs and the arms clear of the ribs.

Q. What is counted on fingers and said after Ṣalāt ?

Ans. We say :

سُبْحَانَ اللهِ

SUBḤĀNAL-LĀH (Al-lāh is Sanctified) thirty-three (33) times,

اَلْحَمْدُ لِلّٰهِ

ALḤAMDU LIL-LĀH (all the praises are for Al-lāh) thirty-three (33) times, and

اَللّٰهُ اَكْبَرُ

AL-LĀHU AKBAR (Al-lāh is the Greatest) thirty-four (34) times. It will attract immense reward from Al-lāh.

LESSONS IN ISLĀM
(Tal'īm-ul-Islām)

BOOK II

SECTION (I)
REQUIREMENTS OF FAITH (Īmān)
or
The Islāmic Beliefs

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMIL-LĀHIR-RAHMĀNIR-RAHĪM

In the name of Al-lāh the Beneficent, the Merciful.

Q. What are the fundamentals of Islām ?

Ans. Five elements form the fundamentals of Islām.

Q. What are the five elements that form the fundamentals of Islām ?

Ans. The five elements are :

1. firm belief in the KALIMAH—TAYYIBAH or KALIMAH-SHAHĀDAH and its expression in words ;

2. saying Ṣalāt;
3. paying Zakāt (Alms giving);
4. fasting in the holy month of Ramaḍān;
5. performing Ḥajj (Pilgrimage to Mecca);

Q. What is KALIMAH ṬAY-YIBAH and what is its meaning ?

Ans. KALIMAH ṬAY-YIBAH is :

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

LĀ-ILĀHA-IL-LAL-LĀH MUḤAM-MA-DUR-RASŪLUL-LĀH.

It means: None but Al-lāh is worthy of worship and Muḥam-mad is the messenger of Al-lāh.

Q. What is KALIMAH SHAHĀDAH and what does it mean ?

Ans. KALIMAH SHAHĀDAH is :

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۔

ASH-HADU-A(N)L-LĀ ILĀHA IL-LAL-LĀH WAASH-HADU AN-NA MUḤAM-MADAN 'ABDUHU WA-RASŪLUH.

It means : I stand witness that none but Al-lāh is worthy of worship and I stand witness that Muḥam-mad is the servant and messenger of Al-lāh.

Q. Does a man become a Muslim simply by saying the Kalimah with his tongue, without knowing its meaning and implications ?

Ans. No, it is essential to understand its meaning and believe in it and affirm it with the tongue.

Q. What do we call such a belief and affiir-mation ?

Ans. We call it Īmān (faith).

Q. A dumb person is not capable of speech. How, then, to know about his affirmation of faith ?

Ans. Because of his natural handicap only his demonstration with the finger shall be suffi-cient. This means that he should only signal that Al-lāh is One and Muḥam-mad (peace be on him) is His messenger.

Q. How many things are essential for a Muslim to believe in ?

Ans. There are seven essentials for him which are mentioned in ĪMĀN MUFAṢ-ṢAL.

امنت بالله وملائكته وكتبه ورسله واليوم الآخر
والقدر خيره وشره من الله تعالى والبعث بعد الموت

ĀMANTU BIL-LĀHI-WA MAḶĀ'I KATIHI WA KUTUBIHI WA RUSULIHI WAL-

YAUMIL-ĀKHIRI WAL-QADRI KHAIRIHI WA SHAR-RIHI MINAL-LĀHI TA 'ĀLA WAL-BA'THI BA'DAL-MAUT.

"I believe in Al-lāh, in His Angels, His Scriptures, His Messengers, the Day of Judgment and that every thing good and bad (in the world) is pre-destined by Al-lāh the Exalted, and (I believe) in resurrection after death."

MUSLIMS' BELIEF VIS-A-VIS AL-LĀH.

Q. What belief should Muslims have with regard to Al-lāh ?

Ans. Muslims should have the belief that :

(1) Al-lāh the Most Exalted is One.

(2) Al-lāh alone and none else is worthy of worship and devotion.

(3) No one is His compeer.

(4) He knows everything; nothing is hidden from Him.

(5) He possesses great power and potency.

(6) None but He created the earth, the sky, the moon, the sun, the stars, the angels, human beings, genies and the entire world, and He alone is Sovereign over the whole of the universe.

(7) He gives life and death. In other words, life and death to all creatures are by His command.

(8) He alone gives food to His creatures.

(9) He neither eats nor drinks nor sleeps.

(10) He is self-existent from eternity to eternity.

(11) No one created Him.

(12) He has neither father nor sons, nor daughters, nor wives, nor other relations. He is above all such relationship.

(13) All depend on Him. He depends on none, and is free from want.

(14) He is Peerless, nothing is like Him.

(15) He is free from all blemish.

(16) Unlike His creatures, he does not have hands, legs, nose, ears, face and shape.

(17) He created angels and appointed them to specific tasks and to manage the affairs of the world.

(18) He sent messengers for the guidance of His creatures so that they exhort people to follow true religion, do right things and acts, and forbid them to do evil things.

THE ANGELS (MALĀ'IKAH)

Q. Who are angels ?

Ans. Angels are the creation of Al-lāh. They are made of light (NŪR). They are invisible to us. They are neither male nor female. They do not disobey Al-lāh and do not commit acts of sin. They are always busy doing the tasks that Al-lāh has assigned to them.

Q. How many angels are there ?

Ans. No one except Al-lāh knows the exact number of the angels. We however know this much that the number of the angels is very large and that four of them are very well renowned and close to Al-lāh.

Q. Who are those well renowned angels nearest to Al-lāh ?

Ans. The first one is Ḥaḍrat Jibrīl (Gabriel) who brought Al-lāh's messages, Scriptures and Commands to the prophets. The second is Ḥaḍrat Isrāfīl who shall blow the trumpet on the Day of Judgment. The third is Ḥaḍrat Mika'īl who is appointed to manage the rains and deliver livelihood to Al-lāh's creatures. The fourth is Ḥaḍrat Izrā'īl, appointed to take out the souls of Al-lāh's creatures.

THE BOOKS OF AL-LĀH

(The Divine Scriptures)

Q. What is the number of Divine Scriptures ?

Ans. A number of Divine Books, big and small, were revealed to the prophets. The big ones are called the Books and the small ones are known as Scrolls (Ṣaḥīfahs).

Q. What are the four famous Divine Books ? Which prophets were they revealed to ?

Ans. First TAURĀT (TORAH, or the Old Testament which was revealed to Ḥaḍrat Mūsa (Moses [peace be on him]). Second, the Holy Zabūr (Psalms) revealed to Ḥaḍrat Dāvūd (David [peace be on him]). Third, INJĪL (The New Testament) revealed to Ḥaḍrat' 'ĪSĀ (JESUS [Peace be on him]) and fourth, the Holy QUR-ĀN, revealed to our Prophet Ḥaḍrat Muḥam-mad (peace be on him).

Q. What is the number of the Divine Scrolls ? Which prophets were they revealed to ?

Ans. The exact number of the Divine Scrolls is not known. Nevertheless, some of them were revealed to Ḥaḍrat Ādam (peace be

on him), some to Ḥaḍrat Shīth (peace be on him) and some to Ḥaḍrat Ibrāhīm (Abraham [peace be on him]). Apart from these, some more Scrolls were revealed to some other prophets.

THE MESSENGERS OF AL-LĀH
(peace be on them)

Q Who are Messengers (Rasūls) ?

Ans. The Messengers are Al-lāh's servants and human beings. Al-lāh appoints them to carry His messages to His creatures. They are truthful, never tell lies and never commit sins; they show miracles by the will of Al-lāh, convey Al-lah's messages in full, with no substractions from or additions to them. Nor do they withhold any of His messages.

Q. Who is a Prophet (Nabī) ?

Ans. The Prophets are also Al-lāh's servants and human beings. They transmit Al-lāh's messages to his servants ; they are truthful, never tell lies and never commit sins. They do not substract from or add to the message of Al-lāh and never withhold any Divine orders.

Q. Is there any difference between a Nabī (Prophet) and a Rasūl (Messenger), or are the two terms identical in meaning ?

Ans. There is some difference between a Nabī (Prophet) and a Rasūl (Messenger). The Rasūl (Messenger) is one who is given a new Code and a new Scripture. Nabī (Prophet), on the other hand, is any apostle whether or not he is given a new Code or whether he follows some previous Code or Scripture.

Q. Is it possible for a man to become a prophet through his own efforts and devotion ?

Ans. No, only he whom Al-lāh chooses to be a prophet becomes so. In other words, human effort or intention does not have any thing to do with one's being or not being a prophet. Al-lāh bestows this high rank upon anyone He chooses.

Q. How many Messengers and Prophets have there been ?

Ans. A large number of Messengers and Prophets came to this world. Only Al-lāh knows their exact number. We should have faith that whatever number of Prophets Al-lāh sent to the world, we hold them to be true and rightly ordained.

Q. Who was the first Prophet ?

Ans. The first Prophet was Ḥaḍrat Ādam (peace be on him.)

Q. Who is the last Prophet ?

Ans. The last Prophet is Ḥaḍrat Muḥam-mad (peace be on him).

Q. Is there any other prophet to come after Ḥaḍrat Muḥam-mad (peace be on him) ?

Ans. No, because prophethood ends with him. No prophet will now come until the Day of Judgment. Anyone who claims to be a prophet of Al-lāh after him is an impostor.

Q. Who is the most exalted of all the Prophets ?

Ans. Our Prophet Ḥaḍrat Muḥam-mad (peace be on him) is the most exalted and glorious of all the Messengers and Prophets. He, too, is Al-lāh's servant and is obedient to Him, but he is the most exalted of all after Al-lāh.

THE DAY OF JUDGMENT (QIYĀMAH)

Q. Which day is the Day of Judgment ?

Ans. The Day of Judgment is the day when all human beings and living souls shall die, the entire world shall perish, the mountains shall blow like cotton puffs, the stars shall disintegrate and fall down, and almost all the objects shall be reduced to nothingness.

Q. How shall all humans and living souls die ?

Ans. Ḥaḍrat Isrāfīl (peace be on him) shall blow the trumpet. Its sound shall be ṣo horrid and horrible that no one shall survive the shock and all the things shall break into pieces, and perish.

Q. When will there be the Day of Judgment ?

Ans. The Day of Judgment is predetermined. But its exact time no one knows except Al-lāh. We, however, do know that it shall be on Friday the 10th of Muḥar-ram. Ḥaḍrat Muḥam-mad (peace be on him) has told us of some signs by which to recognise the approach of the Day of Judgment.

Q. What are the signs of the Day of Judgment ?

Ans. Ḥaḍrat Muḥam-mad (peace be on him) has pointed out that when :

(1) there is abundance of sin ;
(2) disobedience to parents and harsh treatment to them is rampant ;
(3) trusted deposits are tampered with
(4) there is abundance of singing, dancing and revelries :

(5) younger generations begin to abuse their forefathers ;
(6) the uneducated or the ill-educated become leaders ;
(7) shepherds and lowly placed persons begin to build lofty buildings ; and
(8) incompetent persons come to hold high offices,

then it may be presumed that the Day of Judgment is near.

THE FATE (TAQDĪR)

Q. What is Fate ?

Ans. There is an estimation or knowledge with Al-lāh of all things whether good or bad He knows all the things from before He created them. This very appraisal or estimation is known as the Fate. Nothing, good or bad, is beyond Al-lāh's estimation and knowledge.

THE RESURRECTION (QIYĀMAH)

Q. What does Resurrection mean ?

Ans. All things shall perish on the Day of Judgment. Then Ḥaḍrat Isrāfīl (peace be on him) shall reblow the trumpet. All things shall again come to existence. The humans shall also come to life. All shall be presented before

Al-lāh on the plains of Resurrection. All shall be called to account, and good and bad deeds will be rewarded. The Day when all this shall take place is variously known as the Day of Resurrection, the Day of Reward or the Day of Reckoning (Judgment).

Q. Can a man disbelieve in one or two things out of the seven stated under Īmān Mufaṣ-ṣal (Faith in Detail) and yet be a Muslim ?

Ans. Not at all. So long as one does not believe in the Oneness of Al-lāh, Divine commission of the Prophets, the Divine Scriptures, the angels of Al-lāh, the Day of Judgment, the Fate and the Resurrection, he cannot be a Muslim.

Q. The Prophet (peace be on him) has described five things to be the bases of Islām which do not include belief in angels, the Divine Scriptures, the Day of Judgment and Fate, etc. Why is it so ?

Ans. Belief in the Prophet (peace be on him) is already included in these five creeds. Anyone who believes in Ḥaḍrat Muḥam-mad (peace be on him) must necessarily believe in whatever is stated by him. It will also be necessary for him to believe in the Divine Scripture

revealed to our Prophet (peace be on him). All the seven things stated in Īmān Mufaṣ-ṣal are quite evident from the sacred text of the Holy Qur-ān as well as from the holy words of Ḥaḍrat Muḥam-mad (peace be on him).

Q. A man who believes in all these things from the core of his heart and affirms them to be true with his tongue but defaults in performing the Ṣalāt or fails to give alms, observe fast or undertake the holy pilgrimage (Ḥajj), will he be a Muslim or not ?

Ans. Yes, Muslim he is, but he is a grave sinner and disobedient to Al-lāh. Such a man is called Fāsiq (transgressor). Such persons shall get salvation only after undergoing punishment for their sins.

LESSONS IN ISLĀM
(Ta'līm-ul-Islām)
BOOK II

SECTION II

THE HOLY ACTS
or
ISLĀMIC PRACTICES

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM

Q. What do we mean by the Islāmic practices ?

Ans. The first of the five basic elements of Islām is ĪMĀN. It has been discussed under the heading "Islāmic Beliefs" in Section I. The remaining four, Ṣalāt, Alms, Fasting in the Holy month of Ramaḍān and Ḥajj (pilgrimage to Ka'bah) are regarded as Islāmic Parctices or Holy Acts. The Second Section deals with Ṣalāt.

THE PRAYER (ṢALĀT)

Q. What is Ṣalāt ?

Ans. Ṣalāt is a particular way of worship-

ping Al-lāh and offering devotions to Him which Al-lāh and His Prophet (peace be on him) have taught us.

Q. What are the pre-requisites of Ṣalāt ?

Ans. There are seven pre-requisites of Ṣalāt. These are the necessary conditions of Ṣalāt and therefore obligatory duties.

Q. What are the seven pre-requisites of Ṣalāt ?

Ans. These are: (1) the body being clean; (2) the clothes being clean; (3) the place being clean; (4) the Satr (parts of the body ordained to be covered) being covered; (5) it being a permissible time for Ṣalāt; (6) the face being turned towards Qiblah, and (7) there being intention to pray.

THE FIRST PRE-REQUISITE OF ṢALĀT

Q. What do we mean by the body being clean ?

Ans. The body being clean means that the body should be completely free from uncleanness (Najāsah).

Q. How many kinds of uncleanness (Najāsah) are there ?

Ans. Uncleanness is of two kinds : (1) Visible (Ḥaqīqiy-yah), (2) Invisible (Ḥukmiy-yah.)

Q. What is visible uncleanness (Najāsh Ḥaqiqīy-yah) ?

Ans. Visible uncleanness is one that can be verified by the senses, such as urine, excrement, blood and wine.

Q. What is invisible uncleanness (Najāsah Ḥukmiy-yah) ?

Ans. The invisible uncleanness is one that is so decreed by Al-lāh, although not perceived by the senses, as the state of being without ablution or one's being in need of bath commanded by Al-lāh.

Q. Of which uncleanness (Najāsah) must the body of a Muslim be free before he can offer Ṣalāt ?

Ans. One must be free of either type of uncleanness if one is to offer Ṣalāt ?

Q. What types of Invisible Uncleanness (Najāsah Ḥumiy-yah) are there ?

Ans. It is of two types: (1) Ḥadat͟h Asg͟har or Minor Uncleanness, and (2) Ḥadat͟h Akbar or Major Uncleanness (Janābah).

Q. What is the way to secure cleanness from the Minor Invisible Uncleanness ?

Ans. Ablution cleanses the body from the

Minor Invisible Uncleanness (Najāsah Ḥukmiy-yah).

ABLUTION (WUḌŪ)

Q. What is ablution ?

Ans. We perform ablution to secure cleanness from the Minor Invisible Uncleanness (Najāsah Ḥukmiy-yah). For ablution before Ṣalāt we take clean water in a clean vessel and wash our hands over to wrist joints, rinse the mouth three times, brush our teeth, pass water into each nostril three times and cleanse the nose. We then wash the face three times, then the hands right up to the elbows, perform the Mas-ḥ (wipe the head, the ears and the neck, in that order). And finally, we wash our feet including the ankles. (A detailed description of ablution has already been made in Book I.

Q. Are all these acts commanded in ablution ?

Ans. Some of these acts are commanded in ablution without which ablution is not complete. These are called "Farḍ" (commanded). Some other acts are "Masnūn" (not commanded by Al-lāh but the Prophet's precept, i.e. the acts

practised by the Prophet, [peace be on him.]) Ablution is technically complete but defective without having performed one or all of them. Still other acts there are, called Mustaḥab-bāt (desirables). Not doing them does not invalidate the ablution but doing them attracts additional reward from Al-lāh.

Q. How many commanded functions (obligatories) are there in ablution ?

Ans. There are the following four obligatories in it : (1) washing the face over from one's hair tips on the forehead down to the chin and from one ear to another ; (2) washing the two hands and wrists including the elbows ; (3) performing the Mas-ḥ (wiping with wet hands, to the extent of one fourth of one's head), and (4) washing one's feet over including the ankles.

Q. How many Masnūn items (acts practised by the Prophet, [peace be on him]) are there in ablution ?

Ans. The following thirteen acts are Masnūn in ablution : (1) affirmation of intention ; (2) reciting Bismil-lāh (3) washing the hands thrice including the ankles ; (4) brushing one's teeth with a tooth-stick (Miswāk) ; (5) rinsing the mouth thrice ; (6) passing

water into the nostrils thrice; (7) passing one's fingers through one's beard ; (8) passing one's fingers across each other as well as through one's toes ; (9) washing every limb three times ; (10) performing the Mas-ḥ over one's entire head once ; (11) performing the Mas-ḥ of the two ears ; (12) executing the various details of ablution in their proper order ; (13) washing the limbs in quick succession so that by the time the next part is washed, the one washed already does not turn dry.

Q. How many Mustaḥabbāt (desirables) are there in ablution ?

Ans. The following five acts are Mustaḥab in ablution : (1) to begin the ablution from the right to the left (some scholars count it among the Masnūn acts which seems to be the fact) ; (2) performing Mas-ḥ of the neck; (3) helping oneself while doing ablution without seeking the help of others; (4) facing Qiblah, and (5) sitting on a clean, raised spot, for it.

Q. Give the number of undesirable acts (Makrūhāt) in ablution ?

Ans. There are the following four Makrūhāt (undesirable acts) in ablution : (1) performing *ablution at an unclean spot* ; (2) blowing one's nose with the right hand; (3) talking

worldly things while doing ablution; (4) performing ablution against the norms of Sunnah.

Q. What acts negate the ablution ?

Ans. As many as eight acts negate or invalidate the ablution. These are known as invalidators or Nawāqiḍ of Wuḍū (ablution). These are : (1) discharging urine, excretion or any other thing from one's body ; (2) passing wind from the rectum ; (3) passing blood or puss from the body ; (4) throwing out a mouthful of vomit; (5) sleeping either in a posture of lying or resting the body against some support ; (6) falling senseless on account of illness or on some other account ; (7) going mad ; (8) bursting into laughter while offering Ṣalāt.

THE BATH (GHusl)

Q. What is the way to secure cleanness of the body from the Major Uncleanness (Ḥadath Akbar or Janābah) ?

Ans. One can secure cleanness of the body from the Major Uncleanness (Ḥadath Akbar or Janābath) by undertaking bath.

Q. What is bath ?

Ans. To bathe means to wash the body.

But Islām stipulates a particular way for the performance of bath.

Q. What is the particular way to perform bath ?

Ans. The method stipulated for bath is : first to wash one's hands including the wrist joints, then to wash the secret parts and wash off the Major Uncleanness, if any, from the body, then to perform ablution, then to rub the whole of the body with sufficient quantity of water, then to pour water over the body three times, then to rinse the mouth and pass water into the nostrils.

Q. How many commanded items (Farā'iḍ) are there in bath ?

Ans. There are three obligatories in bath : (1) rinsing the mouth; (2) passing water into nostrils, and (3) pouring water all over the body.

Q. How many Prophet's precepts (Sun-nahs) are there in bath ?

Ans. There are five Sun-nahs in bath : (1) washing the hands including wrist joints ; (2) washing secret parts as well as the part of the body that is unclean ; (3) having the intention to remove uncleanness; (4) performing ablution, and (5) pouring water thrice all over the body.

MAS-Ḥ ON SOCKS (wiping the socks with wet hands).

Q. On what kind of Socks is Mas-ḥ (wiping with wet hands) permissible ?

Ans. Mas-ḥ is permissible on three kind of Socks :

(1) Socks made of leather which cover the feet upto ankle. (2) Such woolen or cotton socks which have a leather Sole. (3) Such woolen or cotton socks which are so thick that they would not be torn if one walks wearing these Socks a distance of three or four miles.

Q. When is Mas-ḥ permissible on Socks ?

Ans. Mas-ḥ is performed on socks to renew the ablution provided the socks have been on since the feet were last washed in ablution.

Q. For how many days is Mas-ḥ permissible to be performed on socks once put on ?

Ans. A person on station can continue to do the Mas-h for a day and night. A person on journey can continue to do it for three days and nights.

Q. What is the way to perform mas-ḥ on socks ?

Ans. Mas-ḥ must be performed on the upper part of the feet. Doing Mas-ḥ on the soles or heels is not permissible.

Q. Is Mas-ḥ on socks permissible in both, ablution and bath ?

Ans. Mas-ḥ on socks is allowed to be performed in ablution, but not in bath.

Q. What is the right method to perform Mas-ḥ ?

Ans. The proper way to do Mas-ḥ is to wet the fingers of one's hands, cover the toes with three fingers and draw them up towards the ankle's. Fingers in their full length should be used for the purpose. Tips of the fingers only will not suffice.

Q. Is Mas-ḥ allowed on torn Socks ?

Ans. Mas-ḥ is not permissible on Socks which are torn out to the extent that foot is open equivalent to three small fingers of the foot or it may open to the same extent in walking. If the tear is less, it is permissible.

WIPING THE BANDAGE (MAS-Ḥ ON JABĪRAH)

Q. What is Jabīrah ?

Ans. Jabīrah, literrally, is a flat piece of wood used as bandage for the cure of a fractur-

ed bone. But here the term applies to a piece of wood or cotton with ointment applied on it, for the wound.

Q. What are the injunctions of Islām about the Mas-ḥ on such piece of wood, bandage or cotton ?

Ans. If the removal of this piece of wood, bandage or cotton is harmful for the wound or causes pain, Mas-ḥ is permissible on it.

Q. On what part of the bandage is Mas-ḥ to be done ?

Ans. Mas-ḥ must be done on the whole length of the bandage whether or not it covers the wound.

Q. What is the injunction if no pain or harm is likely to be caused by removing the bandage ?

Ans. Washing is compulsory if no harm or pain is likely to be caused to the wound. In case washing the wound is likely to cause harm or pain, but not so the wiping of it, the latter (wiping or Mas-ḥ) may be done. If, however, washing and wiping the wound are likely to give pain or do harm, Mas-ḥ on bandage is permissible.

VISIBLE UNCLEANNESS (NAJĀSAH HAQĪQIY-YAH)

Q. How many kinds of Visible Uncleanness are there ?

Ans It is of two kinds :

(1) Gross uncleanness (Najāsah Ghalidhah).

(2) Light uncleanness (Najāsah Khafīfah).

Q. What are Gross Uncleanness and Light Uncleanness ?

Ans. Uncleanness which is thorough is Gross. The one which is comparatively light is Light Uncleanness.

Q. What things fall under the category of Gross Uncleanness ?

Ans Human urine and excrement, excretion of animals, urine of forbidden animals, fluid blood of man and animal, wine and the droppings of hens and ducks fall under the category of Gross Uncleanness.

Q. What things constitute Light Uncleanness ?

Ans. Urine of permissible (Ḥalāl) animals and the droppings of forbidden (Ḥarām) birds constitute Light Uncleanness.

Q. How much of Gross Uncleanness is excusable ?

Ans. Gross Uncleanness could have substance or be fluid. Substantial uncleanness such as excrement to a maximum extent of three grams is excusable while liquid uncleanness like wine or urine is excusable if it covers not more than the circumference of an Engligh one-rupee coin. To be excusable means that if one has offered one's prayer with such uncleanness on the body or clothes, prayer will be considered valid but undesirable. Even this, if deliberate, is disallowed.

Q. How much of Light Uncleanness is excusable ?

Ans. It is excusable if it covers less than one fourth part of the body or clothing.

Q. How to cleanse the clothes or body from Major Uncleanness ?

Ans. Major Uncleanness, whether Gross or Light is removed from the body or clothing by washing it thrice. The clothes must also be wringed after every wash.

Q. Can such uncleanness be removed with anything other than water ?

Ans. Yes, cleanness may be achieved with other liquid things like vinegar or melon-water.

CLEANSING AFTER NATURAL CALLS (ISTINJĀ)

Q. What is Istinjā ?

Ans. Istinjā is a process for securing cleanness from uncleanness after natural evacuation, such as discharging urine, excrement, etc.

Q. What is the way to secure cleansing after making water ?

Ans. After one has made water, drops of urine stuck on the organ should be dried up with a clean sod, then washed with water.

Q. What is the way to secure cleansing after easing oneself ?

Ans. After easing oneself, the rectum should be wiped with three or five pieces of sod, then washed with water.

Q. Is Istinjā desirable (Mustaḥab) or the Prophet's Precept (Sun-nah) or is it a command (Farḍ) ?

Ans. Istinjā is desirable (Mustaḥab) if excrement or urine has not spattered round the organs concerned. It is Prophet's precept (Masnūn) if it spatters round the parts concerned but is less than a dirhem in circumference. It is, however, commanded (Farḍ) if excrement or urine has spread beyond the circumference of a dirhem.

Q. Which substances are usable in Istinjā ?

Ans. A clean sod or pieces of stones can be used for the purpose.

Q. What substances are undesirable (Makrūh) to be used for the purpose ?

Ans. It is undesirable to perform Istinjā with bone, dung, horsedung, eatables, pieces of coal or cloth and pieces of paper.

Q. Which hand is to be used to perform the Istinjā ?

Ans. The left hand should be used. It is undesirable to use the right hand.

WATER

Q. What kinds of water are permissible to be used in ablution ?

Ans. Water from rain, tank, well, river, sea, melted snow and ice is permissible to be used for ablution.

Q. Which kinds of liquid are not allowed to be used in ablution ?

Ans. The following kinds of liquid are not allowed to be used in ablution : fruit juice; squeezed tree sap; soup; water whose colour,

smell and taste have changed because of the addition of some unclean substance to it, or which has grown thick because of the above things; water in small quantity in which some unclean substance has fallen or some animal has been drowned· water already once used in ablution or bath; water in which uncleanness dominates; water from which forbidden animals have taken drink; water of aniseed, rose or any other herb.

Q. What do we call the water which has been once used in ablution or bath ?

Ans. Such water is known as the used-up (Musta'mal) water. It is clean in itself but is not permitted to be reused in ablution or bath ?

Q. What animals are there whose left-over water is unclean ?

Ans. The left-over water of the dog, the pig, the animals of prey or of the cat (if it drinks water immediately after it has eaten a rat or any other prey) is unclean. Water from which a person takes drink immediately after he has drunk wine is also unclean.

Q. The left-over water of which animal is undesirable (Makrūh) for use ?

Ans. The left-over water of the cat (if it

has not eaten the rat immediately before), the rat, the lizard, wild hen, filth-eating cow or buffalo, crow, kite, hawk and all the fobidden animals is undesirable (Makrūh) for use.

Q. The left-over water of which creatures is clean ?

Ans. The left-over water of human beings and permissibe animals such as the cow, goat, dove and horse is clean.

Q. Which water turns unclean in the event of some uncleanness falling into it ?

Ans. All varieties of water turn unclean except : (1) running water of a river or rivulet, (2) standing water if it is in large quantity, as water in a big basin.

Q. What is the minimum quantity for the stagnant water to be treated at par with running water ?

Ans. Stagnant water measuring five metres each in length and breadth is like running water. Any tank or basin of this size shall be treated as equivalent to running water.

Q. What other factors besides the mixing of unclean substance turn the water in small quantities unclean ?

Ans. If a living creature such as bird,

hen, pigeon, cat or rat that can bleed falls down into the small-quantity of water and dies there, the water turns unclean.

Q. When does the water of a big tank or pond turn unclean ?

Ans. It turns unclean if the taste, colour or smell of the unclean substance manifests itself in it.

Q. Which are the animals that die in water but do not turn it unclean ?

Ans. No water turns unclean if the animals that are born and bred in water such as fish, frog, etc., or the creatures that do not have blood flowing in their veins such as flies, mosquitoes, wasps, lizards and ants die in it.

WELL-WATER

Q. What things turn the water of the well unclean ?

Ans. If Gross or Light uncleanness (Najāsah Ghalīdhah or Khafīfah) falls in the well or an animal with blood flowing in its veins falls in its water and dies in it, the water turns unclean.

Q. Does the well-water turn unclean if an animal falls into it but comes out alive ?

Ans. It depends on the kind of the animal.

Well-water turns unclean if the animal whose used-up water is unclean or the one with uncleannes stuck on it falls in the water. Forbidden or permissible animals falling down into the well and coming out alive do not make the water unclean as long as we are not sure that such an animal has made water or shitted in the well.

Q. What is the way to cleanse the well ?

Ans. (i) If some unclean substance falls into the well, it will turn clean if its entire water is taken out ; (ii) if one human being, pig, dog, goat, two cats or one animal of that size or bigger than that falls and dies in it, the entire water shall have to be drained to cleanse it ; (iii) when an animal, big or small, with fluid blood falls and inflates or bursts in water, the well shall have to be dewatered completely; (iv) if one pigeon, hen, cat or an animal of that size or smaller than that falls into it and dies but does not inflate or burst out, forty buckets of water shall have to be drawn out, but (v) if a rat, sparrow or any other creature of that size falls and dies in it, twenty buckets of water will have to be taken out. It is, however, desirable (Mustaḥab) to take out thirty buckets in place of twenty and sixty in place of forty.

Q. If a dead animal falls into the well, what is the Islāmic injunction about it ?

Ans. The injunction in respect of the dead animal falling into the well is the same as for that of the living animal falling into the well and dying in it. For example, if a dead goat falls into it, the entire water is to be taken out. If a dead cat falls into it, forty or Sixty buckets must be taken out. If, however, a dead rat falls into it, twenty or thirty buckets have to be drawn out.

Q. What is the law if an inflated or burst out animal falls into the well ?

Ans. The entire water has to be drained just as would be done in case a living animal had fallen, died, got inflated and burst in the well

Q. What is the law if a dead animal is found in the well, but no one is sure about the time of its falling into the well ?

Ans. The water will be considered unclean from the time it is spotted there.

Q. What is the standard size for the bucket ?

Ans. The bucket in use on a particular well is to be taken as standard as far as that well is concerned.

Q. Whatever number of buckets is to be taken out, must they be taken out in one continuity or with intervals ?

Ans. Taking out the water with intervals is also permissible, For example, if sixty buckets are to be drawn out, twenty may be taken out in the morning, twenty in the afternoon and the remaining twenty in the evening.

Q. Are the ropes and buckets used in drawing the water out to be considered clean or unclean ?

Ans. When the required quantity of water has been taken out, the well, the bucket and the rope, all become clean.

LESSONS IN ISLĀM
(Ta'līm-ul-Islām)

BOOK III
(Section I)

ISLĀMIC BELIEFS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Al-lāh, the Beneficent, the Merciful.

Q. What do we mean by the Oneness of Al-lāh (Tauḥīd)?

Ans. Belief in the Oneness of Al-lāh and expression of it through the tongue is known as TAUḤĪD.

Q. How did mankind realize that Al-lāh is One?

Ans. For one thing, man's reason (provided it is sound) affirms that Al-lāh is One. Hence all men of wisdom, all great scholars of the world, have had belief in the Oneness of Al-lāh. Secondly, the prophets of Al-lāh have unanimously given mankind the creed of the Oneness

of Al-lāh and told them that Al-lāh is One and none else is like unto Him.

Q. Does the Holy Qur-ān contain the creed of the Oneness of Al-lāh ?

Ans. Yes, the Holy Qur-ān does contain the creed of the Oneness of Al-lāh in an excellent manner and perfect way. The Holy Qur-ān is rather the only Book that preaches the Oneness of Al-lāh in its purest form. The earlier Scriptures, too, preached the Oneness of Al-lāh but the people made interpolations in them and included facts against the principle of Oneness and altered the Divine teachings. Al-lāh sent Prophet Muḥam-mad (peace be on him) to bring about reformation in them and preach the creed of Oneness to the world. He revealed His Book, the Holy Qur-ān to the Prophet and he preached the true creed of Oneness in very clear terms.

Q. Which verses of the Holy Qur-ān contain this creed of Oneness ?

Ans. The whole of the Qur-ān from beginning to the end is full of the creed of the Oneness of Al-lāh. Some of the verses are :

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ (سورۃ بقرہ ع ۱۹)

WA ILĀHUKUM ILĀHU(N)W-WĀḤID.

LĀ ILĀHA IL-LĀ HUWAR-RAHMĀN-UR-RAḤĪM.

(Your God is One God. There is no god but He. He is all-Beneficent, all-Merciful.)

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ (آل عمران - ع ٢)

SHAHIDAL-LĀHU AN-NAHU LĀ ILĀHA IL-LĀHU WAL-MALĀ'IKATU WA ULUL-'ILMI QĀ'IMAM-BIL-QIST. LĀ ILĀHA IL-LĀ HUWAL-'AZĪZ-UL-ḤAKĪM.

(Al-lāh bears witness that there is no god but He. And the angels and men possessed of knowledge bear witness to this. He is the upholder of justice; there is no god but He, the Almighty, the All-wise). In like manner, a number of other verses teach the creed of the Oneness of Al-lāh, for example :

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝

QUL HUWAL-LĀHU AḤAD.

(Say that He is Al-lāh, the One.)

Q. What is Al-lāh's innate name ?

Ans. His innate name is Al-lāh. This is known as ISMUZ-ZĀT.

Q. What do we call the other names of Al-lāh, such as Khāliq and Raz-zāq, etc. ?

Ans. His names other than Al-lāh are known as Attributive Names 'Asmā'uṣ-ṣifāt.'

Q. What does the term Attributive Name mean ?

Ans. There are various Attributes of Al-lāh. For example, His being Eternal (Qadīm) i.e. being there from eternity to eternity ; His being Omniscient or knower of all things ('Ālim) ; His being Omnipotent i.e. all-powerful (Qādir) ; His being Eternally alive (Ḥai). Such names, because they indicate the Attributes, are known as Attributive Names. For example, there is a person whose name is Jamīl. This is his proper and personal name for all people to recognize him by. There is no reference in it to any one of his qualities. But he has also acquired knowledge. He knows how to write and has also learnt the Holy Qar-ān by heart. Because of these qualities he is also known as 'Ālim (scholar), Munshī (expert in writing) and Hāfidh (one who has learnt the Holy Qur-ān by heart). These names refer to his quality of knowledge ; skill in writing and of memorizing the Holy Qur-ān. Similarly, Al-lāh is the proper name of God, while Qādir (Omnipotent), 'Ālim

Omniscient), Mālik (Lord), etc., are His attributive names.

Q. The proper name of God is one, i.e. Al-lāh. How many attributive names has He ?

Ans. Al-lāh has observed in the Holy Qur-ān :

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا (اعراف ع ۲۲)

WA-LIL-LĀHIL-ASMĀ'UL-ḤUSNĀ FAD'ŪHU BIHĀ. (Al-lāh has many good names, call Him by them.) The Ḥadīth says :

اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِّائَةً اِلَّا وَاحِدًا (بخاری)

IN NA LIL-LĀHI T'ĀLA TIS'ATU(N) W-WA TIS'ĪNA ISMAM-MI'ATAN IL-LĀ WĀḤIDAN.

(Verily, Al-lāh has ninety-nine i.e. one short of a hundred names.)

THE ANGELS

Q. Do all the angels other than the archangels rank equal among themselves, or are they higher and lower in rank ?

Ans. Four archangels whose names have been mentioned in Book II are superior in rank to others. The rest of the angels

are not equals. Some are high in rank while others are low. Some are very close to Al-lāh, others are not.

Q. What functions do the angels perform ?

Ans. Countless angels in heavens and on earth are appointed to do different tasks. That is to say, Al-lāh has assigned all the affairs of heavens and earth to different angels. These angels are busy in carrying out these tasks in the manner ordained by Al-lāh.

Q. Name some of the functions that the angels do.

Ans. Ḥaḍrat Jibrīl (Gabriel, piece be on him) brought Al-lāh's Messages, Commands and Scriptures to the prophets. Sometimes, he was also sent down to help the prophets and fight the enemies of Al-lāh and His prophets. Al-lāh also sent His punishment upon His disobedient servants through him. Ḥaḍrat Mikā'īl (Michael, peace be on him) is responsible for sending down rains and provisions to Al-lāh's creatures. Countless angels work under his subordination. Some of them control the winds ; others take care of the rivers, ponds and tanks. They manage everything according to His commands. Ḥaḍrat Isrāfīl (peace be on him) will blow the trumpet on the Day of Resurrection. Ḥaḍrat

Izrā'īl (Azrael, peace be on him) is appointed to draw the souls from the bodies of all creatures. Numberless angels work under him. There are different angels to draw the souls of the righteous and of the evil-doers. Apart from these, some of the tasks done by the angels are as follows : (1) two angels are appointed on each person. One of them maintains the record of the good deeds done by him, and the other one records his evil deeds. These two angels are known as KIRĀMAN KĀTIBĪN (honoured writers) ; (2) some other angels are appointed to save mankind from calamities and disasters. They protect the children, the old people, the feeble ones and others for whom Al-lāh gives the order ; (3) some angels are appointed to put questions to the dead in their graves. They are known as MUNKAR and NAKĪR ; (4) some other angels are appointed to scourge the earth, present themselves at congregations and assemblies where Al-lāh's name is chanted, sermons are made, the Holy Qur-ān is recited, blessings on the Prophet are sent and true knowledge of religion is imparted. They are to bear witness before Al-lāh for all those who join such noble acts. The angels on duty in the world change their shifts. Those on duty during

the night go back to the heavens at the time of morning prayers and those whose duty is to be in the day, take up their charge. The angels working during the day go to the heavens after the 'Aṣr prayer is over, and angels to be on duty for the night descend to take up their respective assignments; (5) some angels are appointed to look after the affairs of Paradise ; (6) some of them look after the affairs of Hell ; (7) some are the supporters of 'Arsh (the throne of Al-lāh) ; and (8) some are busy saying prayers and chanting glories of Al-lāh.

Q. How do we know that the angels perform these duties ?

Ans. All these things are mentioned in the Holy Qur-ān as well as in the Ḥadīth.

THE HOLY SCRIPTURES
(The Books of Al-lāh)

Q. How did the people come to know that the Taurāt (Torah), the Zabūr (the Psalms of David) and the Injīl (The New Testament) are Divine Books ?

Ans. The Holy Qur-ān affirms the fact of their being heavenly Books. Of Taurāt Al-lāh says :

إِنَّا أَنْزَلْنَا التَّوْرٰىةَ فِيهَا هُدًى وَّنُورٌ (مائده ع ۷)

IN-NĀ ANZALNAT-TAURĀTA FĪHĀ HUDA(N)W-WA NŪR (verily, we revealed the Taurāt, and in it is true guidance and light). And of Zabūr He says :

وَاٰتَيْنَا دَاوٗدَ زَبُوْرًا (نساء ع ٢٣)

WA ĀṬAINĀ DAVŪDA ZABŪRA
(We bestowed the Psalms on David)

About Injīl has been said ;

وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۝ (حديد ع ٤)

WA QAF-FAINĀ BI-'ĪSA-BNI MAR-YAMA WA ĀṬAINĀH-UL-INJĪL.

(We sent 'Īsa [Jesus] the son of Maryam [Mary] and gave him the Injīl [the Bible]). Thus, Muslims came to know through the Holy Qur-ān that these three Scriptures are divine in descent.

Q. What about a man who refuses to acknowledge the Taurāt, the Zabūr, and the Injīl as the Books of Al-lāh ?

Ans. Such a person is a Kāfir (unbeliever), for the holy Qur-ān testifies to their being Divine Scriptures. Anyone who denies their

heavenly descent disbelieves the Holy Qur-ān and one who disbelieves the Qur-ān is a Kāfir.

Q. Are the texts now extant with us to be considered as genuine Taurāt, Zabūr and Injīl ?

Ans. No, the Holy Qur-ān also testifies that men have tampered with these texts. The Old Testament and the New Testament now extant are not in their original forms. They have undergone alterations. So, we should not have the belief that these three Scriptures are the originally revealed texts.

Q. How did people come to know that some ṢAḤĪFĀS (the Scrolls) were revealed to some of the prophets ?

Ans. The Holy Qur-ān affirms that the Scrolls were revealed to some of the prophets. We find mention of the Scrolls of Ḥaḍrat Ibrāhīm in the Sūrah SAB-BIḤ-ISMA RAB-BIKA-L A'LĀ.

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Q. Is the Holy Qur-ān the Book of Al-lāh or His spoken word ?

Ans. The Holy Qur-ān is both the Book of Al-lāh and His Word. The Qur-ān itself refers to it as the Book and the Word.

Q. Of the Old Testament, the Holy Psalms, the New Testament, and the Holy Qur-ān, which one is superior ?

Ans. The Holy Qur-ān is superior to all others.

Q. In what ways is the Holy Qur-ān superior to other Scriptures ?

Ans. It gains over others in innumerable ways. First, each and every word of the Holy Qur-ān is preserved in its original form. Not even a dot has been substracted from or added to it. Nor will there be any change in it till the Final Day, while the previous Scriptures have been tampered with by the people. The language of the Holy Qur-ān is a miracle. The style is so incomparably sublime that it is beyond human faculty to compose anything like the smallest part of it in beauty. Thirdly, The Holy Qur-ān has brought the final Divine Code. Hence, a number of its injunctions supersede those in the earlier Scriptures. Fourthly, the previous Scriptures were revealed, all at once. But the Holy Qur-ān continued to be revealed for twenty-three years, bit by bit as and when necessity arose. On account of its being revealed in bits and according to the needs of the time, it found access to the hearts of the

people and hundreds of thousands of people accepted its code and commands, and embraced Islām. Fifthly, the Holy Qur-ān is preserved in the hearts of hundreds of thousands of Muslims. This preservation has continued right from the times of the Holy Prophet (peace be on him) and, if Al-lāh wills, it will continue as such till the Final Day.

By virtue of its being passed on from heart to heart, the enemies of Islām have failed to get any opportunity to effect alterations in it or destroy it, nor will they ever be able to do it till the Final Day, if Al-lāh so wills. Sixthly, and finally, the tenets and laws of the Holy Qur-ān are so moderate that they suit all times, places, and conditions. No people on earth will find themselves hard put to it to act upon the dictates of the Holy Qur-ān, since they suit all times and people. There is no need for any other code or Divine Scripture after the Holy Qur-ān, and the prophethood of Ḥaḍrat Muḥam-mad (peace be on him) has been proclaimed for all.

PROPHETHOOD
(Risālah)

Q. The exact number and names of all the

prophets are not known. Still mention the names of some of the prominent ones among them.

Ans. The names of some of the prominent prophets are :

Hadrat	Ādam	(peace be on him)
,,	Shīth	(,, ,,)
,,	Nūḥ (Noah,	,, ,,)
,,	Ibrāhīm (Abraham,	,, ,,)
,,	Ismā'īl (Ishmael,	,, ,,)
,,	Is-ḥāq (Isaaq	,, ,,)
,,	Ya'qūb (Jacob,	,, ,,)
,,	Yūsuf (Joseph,	,, ,,)
,,	Davūd (David,	,, ,,)
,,	Sulaimān (Solomon,	,, ,,)
,,	Mūsa (Moses,	,, ,,)
,,	Hārūn (Aaron,	,, ,,)
,,	Zakariy-ya (Zacharias,	,, ,,)
,,	Yaḥya	(,, ,,)
,,	Ilyās (Elias,	,, ,,)
,,	Yūnus (Jonah,	,, ,,)
,,	Lūṭ (Lot,	,, ,,)
,,	Ṣāliḥ	(,, ,,)
,,	Hūd (Hood,	,, ,,)
,,	Shu'aib	(,, ,,)
,,	'Īsa (Jesus,	,, ,,)
,,	Muḥam-mad	(,, ,,) the last prophet.

Q. Which family does Ḥaḍrat Muham-mad (peace be on him) belong to ?

Ans. He belongs to the family of Quraish. This family was the noblest of all Arab families. The members of the Quraish family were acknowledged as leaders of all others. Again, Bani-Hāshim was one of the clans of the Quraish. It was the most respectable of all others. The Prophet (peace be on him) comes of this clan. That is why he is also called a Hāshimi (Hāshimite).

Q. Who was Hāshim whose seed is known after him ?

Ans. He was the great grandfather of Ḥaḍrat Muḥam-mad (peace be on him). His parental ancestry runs thus: Ḥaḍrat Muḥam-mad (peace be on him) s/o 'Abdul-lāh s/o, 'Abdul-Muṭ-ṭalib s/o Hāshim s/o 'Abd-i-Munāf.

Q. Are there any prophets other than Ḥaḍrat Ādam (peace be on him) among the ancestors of Hadrat Muham-mad (peace be on him) ?

Ans. Yes, he is among the descendents of Ḥaḍrat Ismā'īl s/o Ḥaḍrat Ibrāhīm (peace be on them). Besides these two, his forefathers include

Ḥaḍrat Nūḥ, Ḥaḍrat Idrīs and Ḥaḍrat Shīth (peace be on them).

Q. At what age was Ḥaḍrat Muḥam-mad (Peace be on him) invested with prophethood ?

Ans. He was forty years of age when he received the first revelation.

Q. What does revelation (Waḥy) mean ?

Ans. Revelation means that Al-lāh began to reveal His commands and words to Ḥaḍrat Muḥam-mad (peace be on him).

Q. How long did Ḥaḍrat Muḥam-mad (peace be on him) remain alive after the first revelation to him ?

Ans. He lived for twenty-three years after the first revelation. Thirteen years he spent in the holy city of Mecca and the rest ten years in the hallowed city of Medina.

Q. Why did he shift to the hallowed city of Medina ?

Ans. When the Prophet (peace be on him) preached monotheism to the inhabitants of the holy city of Mecca and exhorted them to give up idolatry and believe in One Al-lāh the Almighty, all of them became his bitter enemies because they worshipped the idols. They began to tease and torture him in all possible ways. Ḥaḍrat Muḥam-mad (peace be on him) conti-

nued to preach the unity of Al-lāh, convey His commands to them, braving all sorts of atrocities. But when their hostility exceeded all limits and they conspired to take his life even, he left his beloved home under Al-lāh's command and migrated to the hallowed city of Medina. The people of Medina had already embraced Islām. They were anxiously waiting for the arrival of the Holy Prophet (peace be on him). When the Holy Prophet reached Medina, the Muslims there helped him and his companions with their life, their money and property. Getting to know of the migration of the Prophet to Medina, other Muslims who were subjected to torture at the hands of the unbelievers also gradually migrated to Medina one after the other. This migration of the holy Prophet is known as Hijrah (hegira). The Muslims who migrated to the hallowed city of Medina leaving their hearths and homes in the holy city of Mecca are known as Muhājirs (emigrants). Those in Medina who helped the Holy Prophet and the migrated Muslims are known as Anṣārs (helpers).

Q. What was the opinion of the Arabs about the Prophet before he declared his prophethood ?

Ans. All the people believed him to be extremely truthful, pious and trustworthy. They called him Muḥam-mad, the Trustworthy (Amīn), which means that he was quite dependable and truthful for them. All the people respected and honoured him immensely.

Q. What is the evidence to show that Prophet Muḥam-mad (peace be on him) is the last Prophet and no other prophet shall come after him ?

Ans. First, Al-lāh described him as the Khātimun-Nabiyyīn. (The last of the prophets). It implies that he is the last of all the Prophets. Secondly, Muḥam-mad (peace be on him) himself has said :

اَنَا خَاتَمُ النَّبِيِّنَ لَا نَبِيَّ بَعْدِیْ

Ana Khātamun-nabiyyīn Lā Nabiy-ya ba'dī

(I am the last of the prophets. No other prophet will come after me). Thirdly, Al-lāh says in the Holy Qur-ān.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِیْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (مائدہ - ع ١)

AL-YAUMA AKMALTU LAKUM DĪNAKUM WA ATMAMTU 'ALAIKUM NI'-

MATĪ WA RAḌĪTU LAKUMUL-ISLĀMA DĪNA. (This day I accomplished the religion for you and perfected my blessings upon you and have chosen the religion of Islām for you.) It proves that Al-lāh has perfected the religion through Ḥaḍrat Muḥam-mad and Islām has become a complete and perfect religion for all times to come.

Q. What is the evidence to show that Ḥaḍrat Muḥam-mad (peace be on him) ranks the highest among all the prophets ?

Ans. It is evident from many verses of the Holy Qur-ān that Ḥaḍrat Muḥam-mad (peace be on him) ranks the highest among the prophets. He himself says :

اَنَا سَيِّدُ وُلْدِ اٰدَمَ يَوْمَ الْقِيٰمَةِ

ANA SAY-YIDU WULDI ĀDAMA YAUMAL-QIYĀMAH. (I shall be the head of all the seeds of Ādam on the Day of Judgment.)

Obviously, the seeds of Ādam include even the prophets and messengers (peace be on all of them). Prophet Muḥam-mad (peace be on him), therefore, ranks the highest among all them and is their head.

THE ṢAḤĀBAH

[Venerable companions of the Prophet (peace be on him)].

Q. Who is a Ṣaḥābi (Companion) ?

Ans. Ṣaḥābi is one who saw the Prophet (peace be on him) or attended his holy company as a Muslim and died as a Muslim.

Q. What is the number of the Ṣaḥābah ?

Ans. There are thousands who came to him and accepted Islām and died as Muslims.

Q. Do all the Ṣaḥābīs rank equal or are there differences of status ?

Ans. The Ṣaḥābīs rank variously. But they are all higher in rank than the rest of the community of Muslims (Um-mah).

Q. Who ranks the highest among the Ṣaḥābīs ?

Ans. Four of the Ṣaḥābīs rank higher than all others. First, Ḥaḍrat Abū-Bakr Sid-dīq (may God be pleased with him), who ranks the highest among the people. Second, Ḥaḍrat 'Umar Farūq (may Al-lāh be pleased with him) who is next only to Ḥaḍrat Abu-Bakr (may Al-lāh be pleased with him). Third, Ḥaḍrat 'Uthmān Ghanī (may Al-lāh be pleased with him) is next to none but Ḥaḍrat Abū-Bakr and Ḥaḍrat 'Umar. Fourth, Ḥaḍrat 'Ali (may Al-lāh be pleased with

him) who ranks next only to Ḥaḍrat Abū-Bakr, Ḥaḍrat 'Umar and Ḥaḍrat 'Uthmān. These four dignitaries succeeded the Prophet (peace be on him) as his Caliphs.

Q. What does the term Caliph mean ?

Ans. The Caliph is one who, after the Prophet's departure from this world, became his successor to manage the affairs of religion and maintain the arrangements that the Prophet (peace be on him) did. The word Caliph means successor or vicegerent. After the Prophet's demise Ḥaḍrat Abū-Bakr Sid-dīq (may Al-lāh be pleased with him) was unanimously chosen by the Muslims as his successor. He is, thus, the first Caliph. Ḥaḍrat 'Umar Farūq (may Al-lāh be pleased with him) succeeded him as the second Caliph. Ḥaḍrat 'Uthmān (may Al-lāh be pleased with him) followed him as the third Caliph. After him Ḥaḍrat 'Alī (may Al-lāh be pleased with him) became the fourth Caliph. They are known as the Four Caliphs, the Righteous Caliphs or the Four Campanions.

WILĀYAH
(Friendship with Al-lāh) and WALĪS (Friends of Al-lāh)

Q. Who is a Walī (Friend of Al-lāh) ?

Ans. A Muslim who obeys the commands

of Al-lāh and His Prophet, offers abundant prayers and keeps away from acts of sin, and loves Al-lāh and His Prophet more than all other things of the world, is close to Al-lāh and is His favourite. He is called a Walī.

Q. What is the sign of a Walī ?

Ans. The sign of a Walī is that he is a god-fearing and pious Muslim, offers prayers abundantly, love of Al-lāh and His Prophet is paramount in his heart. he has no appetite for the world and the vision of the life hereafter is always present in his mind.

Q. Can a Companion of the Prophet be called a Walī ?

Ans. Yes, all the holy Companions were Walīs because as a result of the company of the holy Prophet love of Al-lāh and His Prophet burned in their hearts. They had no love for this world. They offered prayers abundantly, kept away from the acts of sin and complied with the commandments of Al-lāh and his Prophet (peace be on him).

Q. Can a SAḤABĪ or Walī be Prophet's equal ?

Ans. No, in no case can a Companion of the Prophet or a Walī be equal to a Prophet in rank.

Q. Can a Wali who is not the Prophet's Companion be equal in rank with or superior to anyone of his Companions ?

Ans. No, there is great virtue in being a Companion. Therefore, a Walī who is not a Ṣaḥābi can never be equal in rank with or superior to a Ṣaḥābi.

Q. Some men do acts that are against the codes of Islām. For example, they do not offer prayers or shave their beards. Still some people regard them as the Friends of Al-lāh. Are they right ?

Ans. No, they are absolutely wrong. It must be remembered that a man who violates the laws of Shariah can never be a Walī.

Q. Can there be any Walī or Walīs who are exempted from Islāmic injunctions regarding prayers, fasting, and so on ?

Ans. No, as long as a man is in his senses and his strength is intact, there can be no exemption from religious obligations. Nor does any act of sin become permissible for him. If there are any persons with their senses and strength intact, who do not perform the duties prescribed by Al-lāh and do acts against the tenets of Islām and claim licence for them, are

patently irreligious. They can never be the Friends of Al-lāh.

MIRACLES AND WONDERS
(The MU'JIZAH and the KARĀMAH)

Q. What is a Mu'jizah (miracle) ?

Ans. Al-lāh, sometimes, makes His prophets show something against the usual course which is beyond the capacity of others so that, on seeing it, people may realize that they have been sent by Al-lāh. Such acts are called Mu'jizahs (miracles).

Q. What miracles were performed by the prophets ?

Ans. The prophets have performed a number of miracles by the will of Al-lāh. Some well-known miracles are : The Staff ('aṣā) of Ḥaḍrat Mūsa (peace be on him) turned into a serpent and swallowed up all the magic snakes of the charmers. Al-lāh gave such a shine to the hand of Ḥaḍrat Mūsa that its light outshone the light of the sun. A dry passage appeared in the river Nile for Ḥaḍrat Mūsa (peace be on him) and he, along with his men, crossed the river through this passage. When Fir'aun's (Pharaoh's) army marched up to the midway of the passage thus carved out for crossing the river,

the water currents again joined each other and drowned Pharaoh and his troops.

Ḥaḍrat 'Īsa (Jesus, peace be on him) revived the dead by the order of Al-lāh. He gave sight to the born blind and healed the lepers. He also made clay birds, breathed soul into them and made them fly.

The greatest miracle of our Holy Prophet (peace be on him) is the holy Qur-ān, itself. About thirteen and a half centuries have elapsed since but despite their best efforts the greatest among scholars and men of letters in Arabic have failed to produce even a single verse comparable to its smallest sūrah (chapter). Nor will they succeed in doing so till the Final Day. The second among the Prophet's miracles is the Ascent (mi'rāj). The third is the splitting in two of the moon (Shaq-qul-qamar). The fourth is that he predicted many things at Al-lah's bidding which eventually came to pass as predicted by him. The fifth miracle is that the food sufficient barely for one or two persons served to feed hundreds of people, as a result of the Prophet's blessing. There are hundreds of the Prophet's miracles mentioned in advanced books.

Q. What is Mi'rāj (Ascent) ?

Ans. The Prophet (peace be on him), by Al-lāh's will and command, started fully awake from the holy city af Mecca on the Pegasus (the Bur-rāq) in the night and travelled to Baitul-Maqdis (Jerusalem) and onwards to the seven heavens and beyond to a point appointed by Al-lāh. He also went round the Paradise (Jan-nah) and the Hell (Jahan-nam), and returned to his place. This is known as Mi'rāj.

Q. What is Shaq-qul-Qamar (splitting up of the moon) ?

Ans. Shaq-qul-Qamar refers to the incident when, one night, on the unbelievers' request for a miracle, the Prophet (peace be on him) caused the moon to split in two halves in full view of all those present. The two parts then joined again making the moon as it was before the split.

Q. What is Karāmah (act of wonder) ?

Ans. Sometimes Al-lāh, to enhance the honour of his devout servants, makes them do things unusual which are beyond the power of others. Such things are known as Karāmahs (acts of wonder). For such acts to flow from the righteous servants of Al-lāh and His Friends is beyond doubt.

Q. What is the difference between a miracle and an act of wonder ?

Ans. Miracle is a difficult and unusual act performed by a claimant of prophethood. If, on the other hand, a person who has not claimed prophethood for himself and is yet pious and Godfearing, doing all things according to the letter and spirit of religion, performs some unusual act, it is known as Karāmah (act of wonder). If, however, such acts emanate from transgressors and irreligious people, it is known as Istidrāj (trick).

Q. Must every Friend of Al-lāh perform a Karāmah ?

Ans. No, it is not essential that a Friend of Al-lāh (Walī) must perform the Karāmah. It is quite possible that a person is Al-lāh's favourite and friend and yet no Karāmah is ever performed by him.

Q. Some self-styled saints (faqīrs) leading lives contrary to the codes of religion perform things beyond the power of others. What should we think about them ?

Ans. Such things, if performed by people practising acts against the tenets of religion, will be the acts of magic or tricks (Istidrāj). They can never be the Karāmah. It is a Satanic delusion to consider them Walīs (Friends of Al-lāh) and mistake their unusual performances for Karāmah.

LESSONS IN ISLĀM
(TA'LĪMUL-ISLĀM)

Book III

Section II

Holy Acts
or
Islāmic Practices

More about Ablution

Q. How is it to perform the Ṣalāt without ablution ?

Ans. It is a grave sin. So much so that some of the religious scholars hold that a person intentionally posturing for Ṣalāt without ablution, is a Kāfir.

Q. What is the evidence to show that ablution is one of the necessary conditions of Ṣalāt ?

Ans. The following verse from the holy Qur-ān :

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ

YĀ AY-YU-HAL-LAẒĪNA ĀMANŪ IẒA QUMTUM ILAṢ-ṢALĀTI FAGHSILŪ WUJŪHAKUM WA AIDIYAKUM ILAL-MARĀFIQI WAMSAḤŪ BI-RU'ŪSIKUM WA ARJULAKUM ILAL-KA'BAIN. (O believers when you stand up for ṢALĀT wash your faces and your hands up to the elbows and wipe your heads and your feet up to the anckles.) Ḥaḍrat Muḥam-mad (peace be on him) says :

مِفْتَاحُ الصَّلٰوةِ الطَّهُوْرُ

MIFTAḤUṢ-ṢALĀTIṬ-ṬAHŪRU (clean-ness is the key to (prerequisite for) Ṣalāt.)

MORE ABOUT THE COMMANDED ACTS IN ABLUTION

Q. What should be the minimum limit for washing that may qualify for the term ?

Ans. The minimum required limit is to pass enough water on a limb to allow a drop of water or two to trickle down it. Less than this will not do. For example, if a person merely passes wet hands over the face or puts so little water on his face that no drop trickles down it, the face will not be considered to have been duly washed. Consequently, ablution will be incomplete.

Q. How many times should one wash the limbs meant for washing in ablution ?

Ans. Washing once is obligatory. To do it thrice is Masnūn (precept of the Prophet, peace be on him). To perform it more than three times is Makrūh, (undesirable and forbidden).

Q. What parts of the face are commanded to be washed in ablution ?

Ans. It is obligatory to wash the face from hair-roots of the fore-head down to the lower side of the chin and from the tip of the right ear to that of the left.

Q. Will the ablution be valid if a certain part, however small, which is commanded to be washed is left dry ?

Ans. Even if a hair-thin spot of a particular limb is left dry, ablution will not be deemed as valid.

Q. If a person has six fingers in one of his hands, is it obligatory to wash even this extra finger ?

Ans. Yes, it is obligatory. Similarly, any additional growth within a part or limb whose washing is obligatory, must also be washed.

Q. What does Mas-ḥa (the act of wiping) mean ?

Ans. Wiping out a part of the body with wet hands is known as Mas-ḥa.

Q. Must a person wet the palms of his hand afresh to perform the Mas-ḥa of the head, or the previous moisture still extant on the hands will do ?

Ans. It is better to wet the palms afresh. But it does not matter much if one simply performs the Mas-ḥa with the moisture still extant. But once the wet palms have been used for one Mas-ḥa, the same cannot be used for the Mas-ḥa of any other part of the body. Similarly, the Mas-ḥa is not valid if one wets one's palms with any other part already washed or wiped with wet hands.

Q. If rain drops fall on one's bare head and a person causes the rain drops to spread across the head, will the Mas-ḥa be considered to have been performed.

Ans. Yes, it would be considered as performed.

Q. Is it obligatory to wash the inside of the eye sockets ?

Ans. No, it is not obligatory to wash the inside of the eye sockets, or of the nose or the mouth.

Q. Is it compulsory to re-do the Mas-ḥa if one has got one's head shaved, or to rewash the nails if they have been cut after ablution ?

Ans. No.

Q. In case the wrist of a person below the elbow is missing, is it necessary to wash the remaining part ?

Ans. Yes, so long as the elbow or some other portion below it is intact, it must be washed.

MORE ABOUT THE SUN-NAHS IN ABLUTION

Q. How is it if one performs ablution without intention ?

Ans. If one does not have an express intention for ablution but water drips through all the parts of his body necessary to be washed in ablution, either by falling into a river or by standing in rain water, ablution may be deemed to have been performed. He will of course be denied the reward from Al-lāh meant for ablution.

Q. How to make intention for ablution ?

Ans. Making intention means making up one's mind. One should, at the time of ablution, make up one's mind that he is doing the ablution in order to remove uncleanness, secure

cleanness and be able to say the prayers in the right manner. This very thought or affirmation in mind is considered as intention for the ablution.

Q. Is it necessary to express the intention in words ?

Ans. No, it is not necessary. But there is no harm in saying it either.

Q. In what terms should one affirm the intention for re-ablution if one is already in a state of ablution ?

Ans. He should only have the intention to secure additional reward and virtue from Al-lāh for reinforcing his ablution.

Q. Must one say the whole of Tasmiah in ablution ?

Ans. It is equally permissible whether one recites:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM, or

بِسْمِ اللهِ الْعَلِيِّ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ

BISMIL-LĀHIL-'ALIY-YIL-'ADHĪM VAL-ḤAMDU LIL-LĀHI' ALĀ DĪNIL-ISLĀM,

or

بِاسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

Bismil-lāhi wal-ḥamdu lil-lāhi.

Q How is it to brush one's teeth (with a tooth-stick) ?

Ans. Brushing the teeth (doing miswāk) is an emphasized Precept (Sun-nah-Mu'kakidah) of the Prophet (peace be on him). It has manifold advantages, The brush should be the piece of branch or root of a tree bitter in taste such as the root of 'Piloo' or the branch of 'Neem'. The tooth-stick should not be longer than the breadth of a span. The brush should be washed before and after use. First the teeth on the right side then those on the left should be brushed. They should be brushed thrice using fresh water each time.

Q. What about gargling?

Ans. Gargling is the Prophet's Precept in ablution and bath. But no gargling should be done if one is fasting. Only rinsing should be done with the help of the right hand.

Q. How should one pass water into one's nostrils ?

Ans. One should hold water into one's scooped right hand close to one's nose then

exhale it up (but care should be taken not to exhale up the water so powerfully that it reaches the brain). If one is fasting, he should not exhale the water up through the nostrils. He should put water into his nostrils with the help of his hand. Gargling and putting water into the nostrils are both emphasized Precepts of the Prophet (peace be on him).

Q. Bungling which part of the beard with the fingers is the Prophet's Precept ?

Ans. Bungling the lower and middle hair of the beard is the Prophet's Precept. It is however obligatory to wash the beard adjoining the skin of the face.

Q. How should one intercross one's fingers ?

Ans. The intercrossing of the fingers should be done in such a manner that the fingers of one hand should be put into those of the other and given a shake. The toes should be wetted by crossing the little finger of the left hand into them. The process should be started with the little toe of the right foot and ended on the little toe of the left.

Q. How must one perform the Mas-ḥa of the entire head ?

Ans. Wet both your hands with water and put them on both sides of the forelocks and

take your palms including the fingers together across the head down to the back of the hair and bring them back in the same order. Take care that the whole of the head is thus crossed over.

Q. Must one use fresh water for the Mas-ḥa of the ear ?

Ans. No, the water taken for the Mas-ḥa of the head will do. Mas-ḥa of the inner side of the ear should be done with the first finger (the finger of S͟hahādah). The outer part of the ear should be wiped with the thumbs.

MORE ABOUT THE DESIRABLES OF ABLUTION

Q. Is it Masnūn or Mustaḥab to begin the ablution from the right side ?

Ans. Some of the religious scholars hold it as Sun-nah while the others regard it as Mustaḥab.

Q. How must one do the Mas-ḥa on (the back of) the neck ?

Ans. The neck should be wiped with the back of fingers of both hands. It is a Bid'ah (innovation in religion) to perform the Mas-ḥa of the throat.

Q. What are other observances in the ablution ?

Ans. There are a number of observances in ablution e.g.,

(i) putting the wet tip of the small finger into the earholes ;

(ii) performing ablution before the time for Ṣalāt ;

(iii) rubbing parts of the body before washing them ;

(iv) moving about the ring or ringlet in one's finger ;

(v) talking no worldly things ;

(vi) avoiding violent splash of water on the face ;

(vii) not pouring too much water ;

(viii) reciting Tasmiah before washing every part ;

(ix) sending Ṣalāt on the Prophet (peace be on him) after ablution ;

(x) reciting the Kalimah of Shahādah followed by the following prayer after ablution :

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

Q. If blood or pus coming out of a pimple on any part of the body makes its appearance on the clothing, is that clothing clean or unclean?

Ans. If the blood or pus is capable only of appearing on the clothing, but not of flowing out, the clothing will be considered as clean. Still it is preferable to wash it.

Q. Is a vomit which is less than a mouthful unclean ?

Ans. No, it is not.

Q. Will the ablution get invalidated if a leech clings to one's body and sucks blood to its fill, or a pea or mosquito bites a person?

Ans. The sucking of blood by a leech shall break the ablution even if no blood flows down the body after it has left it. The reason being that the quantity of blood sucked by the leech is such that it would certainly flow down the body, if it were not sucked by the leech. Ablution shall however remain intact in case a pea or mosquito bites a person because the amount of blood sucked by them is very small and therefore incapable of flowing over the body.

Q. If blood appears on the wound and is wiped off with a finger or a piece of cloth and the process is repeated several times, does it break the ablution?

Ans. It must be observed whether thus the blood wiped was capable of flowing out if it had been left unwiped. If so, it shall invalidate the ablution, otherwise the ablution will remain intact.

Q. What contents coming out in vomitting will break the ablution?

Ans. If bile, blood, food or water is thrown out or one makes a mouthful of vomitting, ablution shall stand broken. If, however only phlegm comes out, the ablution remains unaffected.

Q. How is it if vomitting comes out in piece-meals?

Ans. If a single vomiting sensation results in several vomits, which, taken together, amount to one mouthful, the ablution shall break. Nevertheless, if one sensation results in a little vomitting, leaving no after-effects and the same thing is repeated, the two vomits will not be taken as one and the ablution will remain intact.

AL-LĀHUM-MAJ'ALNĪ MINAT-TAW-WĀBĪNA WAJ'ALNĪ MINAL-MUTAṬAH-HIRĪN.

(xi) drinking the water left after ablution in the standing posture ;

(xii) offering two rak'ahs of Ṣalāt after ablution as Taḥiy-yat-ul-wuḍū (thanks giving for the ablution), and so on.

MORE ABOUT THE INVALIDATORS OF ABLUTION

Q. What minimum quantity of an unclean element flowing from the body will invalidate ablution ?

Ans. Any quantity of an inclean element that comes out of the body and flows towards the part of the body commanded to be washed in ablution or bath will break the ablution.

Q. If blood stands out in the eye and flows within the eye, will it break the ablution?

Ans. No, because washing the inner portion of the eye is commanded neither in ablution nor in bath.

Q. What type of nap or sleep does not break the ablution?

Ans. Sleeping in the standing position or without any support or in any position adopted in ṣalāt such as Sijdah or Qa'dah does not break the ablution.

Q. Is there any one whose ablution does not break even by falling asleep?

Ans. Yes, ablution of the prophets of Al-lāh does not break even if they fall asleep. This is their sole prerogative and privilege.

Q. Does bursting into laughter break the ablution? If so, what is exactly bursting into laughter?

Ans. Bursting into laughter means laughing in such a way that it can be heard by others. The following are the necessary conditions for the invalidation of ablution in Ṣalāt on account of laughter.

(1) The person concerned must be an adult, man or woman. (For the minor's laughter does not break his or her ablution); (2) the person concerned must be awake. If, however, a person falls asleep during Ṣalat and then bursts into laughter his ablution will remain intact; (3) the

Ṣalāt in which one has laughed must be a Ṣalāt requiring rukū' (bowing) or sujūd, (prostration). Thus, if one laughs in a funeral prayer, the ablution will not break.

Q. Does ablution get nullified if one sees by chance the part of any other person's body meant for hiding (Satr)?

Ans. No, ablution does not get nullified if one sees with or without intention the part of his own or another's body.

MORE ABOUT BATH

Q. How many kinds of bath are there?

Ans. There are three kinds of bath: (1) Commanded (Farḍ); (2) Prophet's Precept Masnūn; (3) Desirable (Mustahab).

Q. How many categories of Bath are Farḍ?

Ans. They are six in number. These will be discussed elsewhere in the book.

Q. Which baths are Masnūn? Name them.

Ans. There are four of them, namely, (1) bath for Friday prayers; (2) bath for the prayers of the two 'Īds; (3) bath before putting on Iḥrām (cloth specially worn by Ḥajj pilgrims); and (4) bath before staying at 'Arafāt.

Q. Which baths are Mustaḥab?

Ans. Quite a few baths are Mustaḥab. Some of them are as follows:

(1) bath on the fifteenth of the month of Sha'bān;

(2) bath in the night of 'arafah i.e. in the night following the evening of the 8th of ẓulḥijjah;

(3) bath for the Ṣalāt of the solar and lunar eclipse;

(4) bath for the ṣalāt-ul-Istisqā (prayers for the rains);

(5) bath before entry into the holy cities of Mecca and Madina;

(6) bath by a person who has given bath to a dead body;

(7) bath by an unbeliever after he has embraced Islām.

Q. A person from whom bath is due dives into the river or stands in the rain so that water flows down his whole body, will the bath be deemed to have been performed by him?

Ans. Yes, provided he also rinses his mouth and passes water into his nostrils.

Q. Is it permissible to face Quiblah during bath ?

Ans. Facing the Qiblah when one is naked is forbidden. If, however, the parts of the body commanded to be covered are duly covered, there is no harm in it.

Q. How is it to bathe with the Satr uncovered ?

Ans. Bathing in the bathroom or at any other secluded place with no one to see one's Satr is permissible.

Q. What are the undesirable acts (Makrūhāt) in bath ?

Ans. These are the following :

(1) wasteful use of water in bath;
(2) talking during the bath with the Satr uncovered;
(3) facing Qiblah;
(4) bathing against the precepts of the holy Prophet.

Q. Is ablution necessary for Salāt in addi tion to bath if ablution was not done before bathing ?

Ans. Bath embaraces ablution as well. As such no ablution is necessary after bath.

MORE ABOUT MAS-ḤA ON SOCKS

Q. When should we start reckoring the stipulated permissible duration for wipping the socks ?

Ans. The permissible duration for the purpose should be calculated from the moment the ablution gets nullified. From that time onward Mas-ḥa is allowed on socks for a day and night or for three days and three nights as the case may be. For example, if one puts on the socks in the morning of Friday and breaks his ablution after the time for d͟huhr prayer is over, if he is a Muqmīm (on station), he is allowed to continue to wipe his Ṣocks until d͟hur prayer on Saturday. Musāfir (a person on journey), on the other hand, can continue to wipe the socks until d͟hur on Monday.

Q. What are the things that invalidate Mas-ḥa ?

Ans. Acts that nullify the ablution also break the Mas-ḥa. Apart from that the Mas-ḥa gets broken as soon as the stipulated permissible period for Mas-ḥa is over. It also breaks if the socks are taken off or the socks get torn making a hole as big as the width of three toes.

Q. What will be the position if the socks are taken off while the ablution is still intact or the duration for the validity of Mas-ḥa is over ?

Ans. Under both these situations it is enough to wash the feet and put on the socks. It is, however, desirable (Mustaḥab) to do the ablution afresh.

Q. What should a person on journey do if he returns home only one day and night after he undertook the Mas-ḥa on socks ?

Ans. He should take off the socks and start with a new ablution and a fresh Mas-ḥa.

Q. What should a person on-station do if he starts on journey after he undertook his mas-ḥa at home ?

Ans. If he starts on journey before a day and night is over he may keep the socks on and continue doing the Mas-ḥa for three days and three nights. If, however, he starts on his journey after the completion of one day and night he must put off the socks and begin with a fresh Mas-ha.

Q. What will be the position if the socks are torn a little at several places ?

Ans. We must see whether the combined circumference of the tear is equal to three toes in width. If so, Mas-ḥa is not allowed to be made. If it is less, Mas-ḥa is allowed. If, however, only the combined tear of the two socks is equal to the width of three toes while the tear of each individual sock is less than that, the Mas-ḥa is allowed to be done.

MORE ABOUT VISIBLE UNCLEANNESS AND HOW TO CLEANSE IT.

Q. How to cleanse the leather articles such as socks, shoes, hold-alls etc., if some filthy substance has smeared them ?

Ans. They become clean by being rubbed against the earth or any other such thing provided its impression on the item concerned is fully rubbed off.

Q. How to cleanse these articles if filth like urine, wine, etc. defiles them ?

Ans. These will be cleansed only if washed with a liquid substance like water so as to remove all traces of uncleanness. That is to say, any kind of uncleanness except the filthy substance itself that smears the leather article, will be cleansed only if washed, and in no other way.

Q. Can the articles such as knife or sword made of metals like iron, silver, copper or aluminium be cleansed without washing ?

Ans. Articles of metal like iron(which is free from rust) or of silver, gold, copper, aluminium or brass and those of glass, ivory, bone and procelain if they are clean and have no engravings on them can be cleansed by rubbing off the traces of filth and its impressions altogether.

Q. What do we mean by a certain thing being without engravings ?

Ans. Engravings are marks that give an uneven surface to an object. They need special provision because filth is still possible to lurk in the articles concerned even after they have been rubbed off. They, however, become clean by rubbing them if they contain only colour paint and no engravings.

Q. How to cleanse the soil that has got defiled with urine and wine, etc ?

Ans. Uncleanness automatically vanishes once the ground dries up and effects of uncleanness (such as colour, smell and taste) disappear.

Q. How to cleanse uncleanness that smears the baked bricks or stones of the pavement of a house or mosque or those of a wall ?

Ans. The bricks or stones of a building, if unclean, will become clean if traces of uncleanness disappear.

Q. How to wash articles like brass vessels or thick cushions which cannot be wringed ?

Ans. The method to be followed in cleansing articles that are difficult or impossible to wring is as follows : wash them once and leave them. When water stops dripping, give them a second wash and leave them. Wash them the third time after dripping of water as a result of the second wash has stopped and they will become clean. But it is necessary to rub them as much as possible so that maximum possible efforts have been spent in cleansing them.

Q. Can unclean clay vessels be cleansed ?

Ans. Clay vessels can also be cleansed. The method described above will hold good for them also.

Q. Is the ashes of an unclean substance such as dung clean or unclean ?

Ans. When an unclean substance has been burnt to ashes, it becomes clean.

Q. What should we do if a rat falls into ghee (a kind of butter) and dies ?

Ans. If the ghee is frozen, throw out the rat and the ghee just around it. The rest of the ghee is clean. If the ghee is in the melted form; the entire ghee will be unclean.

Q. How to cleanse the unclean ghee or oil ?

Ans. Put into unclean ghee or oil an equal quantity of water and boil the two together. Then take out the ghee or oil that floats on the surface. Do it thrice and the ghee or oil will become clean and usable.

MORE ABOUT ISTINJĀ

Q. What things are undesirable (Makrūh) in Istinja ?

Ans. It is undesirable to do the Istinjā with Qiblah in front or at one's back or to do it at a place where the parts of the body ordered to be covered from others are exposed to view.

Q. What things are undesirable in making water or easing oneself ?

Ans. (1) Making water or easing oneself with Qiblah in front or at the back; (2) passing urine in standing position; (3+4) passing urine or excrement into a pond, canal or well or at their bank; (5), (6) passing urine or excrement near the wall of a mosque or grave-yard; (7) discharging urine into the hole of a mouse or any other hole; (8) talking while discharging urine or excrement; (9) directing urine towards a higher level of ground from a lower one; (10) making water or excrement at a public resort; (11) doing these acts at a place meant for ablution or bath.

MORE ABOUT WATER

Q. Is it allowed to use in ablution the water warmed by the sun ?

Ans. Yes, it is allowed but far from desirable.

Q. Is it allowed to make ablution with water in which drops have fallen from parts of one's body during ablution ?

Ans. Water that falls from the parts of one's body during ablution or bath (if he does not have visible uncleanness on his body) is

known as used water. If the quantity of such water is less than the unused water, it is allowed to use it in bath or ablution. If the case is contrary or the quantity of the two kinds of water is equal, such water is not permissible to be used in bath or ablution.

Q. If some clean substance such as soap or safron gets mixed up with water, is it permissible to be used in ablution.

Ans. In the event of a clean substance mixing up with water, ablution is allowed even if one or two characteristics of water change. Nevertheless, if all the three properties of water change and it grows thicker it is forbidden for use.

Q. Will a pond or tank of water measuring 2×50 or 4×25 or 5×20 yards qualify for the definition of running water ?

Ans. Yes, it is as good as running water.

Q. Is a pond whose uncovered portion is narrower than the prescribed limit but whose bottom is deeper, at par with a big tank or running water?

Ans. A pond measuring 10×10 yards whose opening is fully or partly covered with something else holds the order of running water if the cover does not touch the water. If it does, it cannot be considered good and holds the status of a small quantity of water. To sum up, only that portion of water is to be taken into consideration which is uncovered and not touching anything else. The uncovered portion should be equal to the prescribed limit. If the open portion is less than that, no credit will be given to the total quantity of water contained in such a tank, however much it might be.

MORE ABOUT THE WELL

Q. What should we do if the excretion of a pigeon or sparrow falls into well?

Ans. The well water does not become unclean if the excreta of a pigeon or sparrow or. a few droppings of camel, goat or sheep fall into the well.

Q. What will be the position if an unbeliever gets into the well and dives into its water?

Ans. If the unbeliever has had a wash and has been made to cover his Satr (parts of the body ordained to be covered) with clean clothes before getting into the well, the water will remain clean. But if he has not taken a bath and has gone down into the well with clothes already in use, all the water will have to be taken out from the well. It is because the body and the clothes of the unbelievers are often unclean.

Q. What size of bucket should be used to take out water from a well where no one particular bucket is generaly available, but various buckets of different sizes are in use?

Ans. If a well does not have a particular pail at it or the pail at the well is either too big or too small, the pail of an average size will be taken cognizance of. An average pail is one that can contain three and a half seers of water (the seer being equal to eighty British rupees)

So far we have discussed questions supplementary to the ones discussed in Chapter 2 of the book. Now, fresh problems will be discussed.

TAYAM-MUM
(Cleansing with clay)

Q. What is Tayam-mum?

Ans. Cleansing the body with clean clay or any other substance that is considered equivalent to clay or sod is known as Tayam-mum.

Q. In what situation is Tayam-mum permissible?

Ans. Anyone of the following situations shall hold the order of non-availability of water :

(i) water being a mile away;

(ii) water being in a region threatened by an enemy. For example, water is available outside one's house. But there is a threat f one's getting killed by an enemy or thief should one come out of his house, or a big snake is sporting near the well, or a lion is standing there;

(iii) the quantity of available water with one being small with the result that in case it is spent in ablution he will have to suffer pains of thirst;

(iv) the well is there, but there is no rope or pail;

(v) water is available, but a person is not in a position to move and get hold of it and there is no one else to help him. All these circumstances amount to non-availability of water.

Q. When is the fear of falling sick to be taken as real?

Ans. It is when either one's personal experience convinces him or an expert doctor has advised that the use of water is likely to cause harm. In such a situation, Tayam-mum is permitted.

Q. Please explain in some detail what we mean by the availability of water at a distance of one mile.

Ans. If a man is at a place where water is not available but he presumes from his own intution or estimation or at somebody else's bidding that it is available somewhere within a radius of one mile, it is a command that he fetches the water and performs the ablution. But if there is neither anyone to tell him about water nor is there any other way to ascertain

availability of water, or else water is known to be more than a mile away, no obligation devolveṣ on him to fetch water, and Tayam-mum is permissible.

Q. How many obligatories are there in Tayam-mum?

Ans. There are three obligatories in it:

(i) intention;

(ii) striking the two palms on the sod or lump of dry clay and applying those hands to the face; and

(iii) striking both the palms against the sod once again and the two hands to the elbows.

Q. What is complete formula for Tayam-mum?

Ans. First, affirm the intention that you are performing the Tayam-mum to secure cleanness from uncleanness and to offer Ṣalāt. Then strike the two hands over the lump of clay and give them a shake. Now, if your hands have become too much smeared with dust, blow the extra dust away and take them across the face in such a manner that no part of the face is left out. If a spot equal to the breadth of a single hair is

left, Tayam-mum is not valid. Again, strike the palms on the lump of clay. Then give them a shake, put four fingers of your left hand below the fingers of the right hand and draw them up to the elbow. The lower side of the right hand is thus covered. Now, put the palm of the left hand on the upper side of the elbow and move it down to the fingers. Then move the inner side of the left thumb on the back of the right thumb. Then apply the right on the left one in like manner. Then pass the fingers of one hand into those of the other. If there is a ring in one of the fingers, it is necessary to take it off or move it round. Passing the fingers through the beard is also one of the precepts of the Prophet (peace be on him).

Q. Can Tayam-mum be a substitute for both ablution and bath?

Ans. Yes, it can be a substitute for both.

Q. What things can be used for purposes of Tayam-mum?

Ans. Tayam-mum is allowed with clean soil, stone, lime, unpolished earthen wares,

Which things are not allowed to be used in Tayam-mum?

Ans. Tayam-mum is not allowed on wood, iron, silver, gold, copper, brass, aluminium glass, lead, wheat, barley and other grains, cloth and ashes. In other words, things that offer themselves to melt or be burnt to ashas do not qualify for permissible items for Tayam-mum.

Q, Will Tayam-mum be allowed if there is no dust on stone, lime or brick walls ?

Ans. Dust is not a precondition for the items on which Tayam-mum has been mentioned as permissible. Tayam-mum is allowed on stone, brick or even washed up clay ware.

Q. Can a substance not allowed to be used for Tayam-mum be used for the purpose if it has dust on its surface ?

Ans. Yes, Tayam-mum is allowed if there is sufficient dust on them to blow up when struck with hand or if the finger leaves a print on them if drawn across.

Q. If Tayam-mum has been performed for purposes of reciting the Holy Qur-ān or touching it with hand or entering the mosque, calling the aẓān, or acknowledging to the greetings (Salām), will it hold good for performing the Salāt as well ?

Ans. No, it will not be valid for Ṣalāt.

Q. Is Ṣalāt permissible with a Tayam-mum made for puposes of the funeral prayers or a commanded Sijdah (prostration) in the course of reciting some particular verses from the Holy Qur-ān.

Ans. Yes, it is permissible.

Q. What should a person do if water becomes available after one has said his prayers with a Tayam-mum done in the event of non-availability of water ?

Ans. The Ṣalāt already said shall be deemed as valid. There is no need to revise it whether one gets the water within the prescribed time limit for that particular Salāt or after it.

Q. What things invalidate theTayam-mum?

Ans. Contingencies that undo the ablution also invalidate the Tayam-mum. Nevertheless

the Tayam-mum in lieu of bath can only be undone by a major cause of uncleanness (Hadath Akbar). But if the Tayam-mum was done because of the non-availability of water, it will be invalidated the moment water becomes available. In case the Tayam-mum was necessiated by some other compulsion such as disease etc., it shall be invalidated the moment that compulsion no longer obtains.

Q. Is a second Ṣalāt permissible with a Tayam-mum done for the first ?

Ans. Tayam-mum done once is good for as many Ṣalāts as one likes so long as it is intact. Similarly, the Tayam-mum done for a commanded Ṣalāt is valid for such a Ṣalāt as well as for offering the Nafl prayer, recitation of the Holy Qur-ān, offering funeral prayer, accomplishing the Sijdah consequent upon the recitation of certain parts of the Qur-āṇ, and other types of worship.

Q. What is the maximum duration for Tayam-mum-to be permissible ?

Ans. Tayam-mum is allowed as long as one does not find water or the compulsion lasts. Even if the situation lasts for several years on end, there will be no hitch to it (Tayam-mum).

CLEANNESS OF CLOTHES

(Second pre-condition for Ṣalāt)

Q. What do we mean by the cleanness of clothes ?

Ans. It is necessary that clothes (such as shirt, cap, turban, coat, etc) on the body of one who is offering Ṣalāt are clean in the sense that there should neither be major uncleanness more than the size of a derham, nor minor uncleanness covering more than one fourth part of a clothing. This is an essential prerequisite for the validity of Ṣalāt. Thus, if major uncleanness covers an area less than the circumference of a derham or minor uncleanness involves less than one fourth of the clothing, Ṣalāt will be technically valid but undesirable.

Q. Is Ṣalāt valid if one corner of the long turban used by the worshipper is unclean though it is separate from the body of such a worshipper ?

Ans. A clothing that is attached to the body of the worshipper in such a way that it moves along with his movement, must needs be

free from uncleanness. Hence, in such a situation the Ṣalāt will not be valid. It is because the turban will also move along with the movement of his body.

(Third pre-condition for the validity of Ṣalāt)

Q. What does cleanness of the place mean?

Ans. It is essential that the place between the feet of the worshipper as well as the one on which he puts his knees, palms and forehead for Sijdah are clean.

Q. What will be the position if one corner of cloth on which Salāt is being performed is unclean?

Ans. If Ṣalāt is performed on a plank of wood, stone slab, brick floor or some other hard piece and the part on which one stands for the Ṣalāt is clean, the Ṣalāt is valid. There is no harm if the other part of such a piece is unclean. But if Ṣalāt is performed on a thin piece of cloth, both sides (facets) of such a cloth must necessarily be clean, otherwise the Ṣalāt will not be valid.

Q. What will be the position if the cloth has a double fold of which the lower one is unclean and the upper is clean ?

Ans. If the two folds are not stitched together and the upper one is thick enough not to allow the foul smell or colour of the lower one get to the worshipper, his Salāt is valid. If, however, the two pieces are stitched together, it is better not to use it for Salāt.

Q. How is it if Salāt is performed on a piece of clean cloth spread out on unclean ground, floor or cloth ?

Ans. Salāt is permissible if the foul smell or colour of unclean element below does not make itself manifest or felt on the upper cloth.

Q. Will Ṣalāt be valid if it is performed at a place which in itself is clean but adjoins a place where there is uncleanness and foul smell arises from it ?

Ans. The Ṣalāt is technically valid but it is not desirable to perform it at such a place.

COVERING CONCEALABLE PARTS

(The fourth pre-condition for Ṣalāt).

Q. What do we mean by covering the concealable parts ?

Ans. Every male adult is commanded to cover his body right from his navel to his knees. This command holds good in and outside the Ṣalāt. Women are commanded to cover all their body excepting their two palms, feet and face. Although women are not commanded to cover their faces while offering Ṣalāt, they are not allowed to come out with their faces uncovered in the presence of men other than their kith and kin.

Q. How is it if some concealable part of the body inadvertently remains uncovered?

Ans. If one fourth part of such a part of the body remains inadvertently uncovered for a period of time sufficient to say thrice :

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Salāt is not valid. If, however, it is covered as soon as it gets uncovered, the ṣalāt is valid.

Q. How is it if a naked person performs the Salāt?

Ans If he has clothes and still offers the Salāt naked whether in darkness or light, his Salāt is void.

Q. How is it if a person deliberately uncovers one fourth of his concealable part?

Ans. The moment one does so intentionally

Ans. If a person has no clothes to put on, he may use some other things to cover his body such as tree-leaves, sack cloth etc. If nothing at all is available, he may offer the Salāt naked. But in such a situation it is better to perform the Rukū' or Sijdah just by token or sign.

PERMISSIBLE TIME

(Fifth pre-condition for Salāt)

Q. What do we mean by constraints on time for Ṣalāt?

Ans. An important prerequisite for Ṣalāt is that it must be performed on time. No Salāt is valid before the commencement of time fixed for it. Ṣalāt performed after the permissible time is over will be considered as having been "deferred" (qaḍā) and not "on time" (adā).

Q. How many times in a day and night is Ṣalāt commanded?

Ans. Salāt is commanded to be performed five times in a day and night. Apart from these, one Salāt (Witr) is compulsory (Wājib).

Q. What do we mean by Farḍ, Wājib, Masnūn and Nafl Salāts? How do they differ from one another?

Ans. Farḍ is a command supported by express injunctions in which there is no room for doubt. Anyone refusing to accept it as such is an unbeliever (kāfir) and the one who neglects it is a transgressor (Fāsiq) and merits punishment. "Wājib" is anything considered essential on the basis of inference. Anyone disbelieving it is not an unbeliever. Nevertheless, a person who neglects it without proper justification or excuse is a transgressor and merits punishment. "Masnūn" or "Sun-nah" is an act which the Holy Prophet (peace on him) or his holy Companions did or ordained to do. 'Nafl' are acts, whose virtues have been established and confirmed by the Shariah. Doing these acts attracts reward from Al-lāh but failure to do them earns no punishment. These acts are also known as *Mustaḥab*, Mandūb and Tatav-vu.

Q. How many types of Commands are there?

Ans. They are of two kinds:

Farḍ 'Ain (command for each individual) and Farḍ Kifāyah (sufficing command).

Farḍ 'Ain is binding on each and every individual of the community Anyone discarding it is a transgressor and a sinner. Farḍ Kifāyah is an act that, if performed even by one individual or two, will absolve all others of the neighbourhood of the obligation. If, however, no one performs it, all will be held answerable and guilty.

Q. How many kinds of Sun-nah are there?

Ans. Sun-nah is of two kinds:

Emphasized (Mu'ak-kadah), and unemphasized (Ghair mu'ak-kadah).

The emphasized Sun-nah is the act that the Holy Prophet (Peace be on him) ceaslessly practised or ordered it to be practised regularly. In other words it is an act which was never neglected without excuse. Giving up such an act without sufficient excuse is a sin. Cultivating a

habit of neglecting such acts is a grave sin. The unemphasized Sun-nah is an act that the Prophet (peace be on him) did frequently, but at times he gave it up also without excuse. Practising these Masnūn acts earns greater reward than the Mustaḥab acts, but it is no sin to miss them. These are also known as additional Sun-nahs.

Q. What do we mean by the terms "forbiddden" (ḥarām), "near-forbidden" (makrūh taḥrīmi) and "semi-forbidden" (markrūh tanzihi)?

Ans. Ḥarām is an act totally forbidden in express terms. Its doer is a transgressor and deserves punishment. Its denouncer is an unbeliever. Near-forbidden is an act understood to be forbidden through inference. Its renouncer is not an unbeliever but a sinner. Semi-forbidden act is one which, if avoided attracts reward but brings no curse to one who practises it. It is at best an undesirable act.

Q. What is a permissible (Mubāḥ) act?

Ans. Permissible act is one that neither merits reward nor attracts punishment.

Q. Spell out the time fixed for Fajr (morning prayer).

Ans. There appears a kind of whiteness on the horizon in the east about one and a half hours before sunrise. That white phenomenon rises upwards from the earth in the shape of a column. This is known as false dawn (Subḥ kāẓib). This whiteness disappears after a short while. Another whiteness appears on the horizon. It spreads from right to left in the east. It pervades the entire eastern edge of the horizon. It does not move up vertically. This is known as true dawn (Subḥ Sādiq). Time for the Ṣalāt of Fajr begins with the dawn of this true morning. It lasts till before sunrise. Even if a little bit of sun makes its appearance, time for Fajr must be deemed to have been over.

Q. What time is desirable for the Ṣalāt of Fajr?

Ans. Ṣalāt of Fajr is desirable at a time when it is already bright and at the same time there is sufficient time to say the prayer withease in keeping with the Prophet's precept as well as to revise the prayer (according to the

Ans. The time for Dhuhr begins after the sun has started declining. It is over when the shadow of an object becomes twice as long as its actual size plus the shadow it had at exact noon.

Q. What time is desireable for the Salāt of dhuhr ?

Ans. It is preferable to delay the Ṣalāt until the severity of heat subsides during summer and desirable to advance it during the winter season. The Ṣalāt must however, be said when the shadow is still equal to its original in size.

Q. Mention the time for the Ṣalāt of 'Aṣr?

Ans. The time for 'Aṣr begins and that of dhur ends when the shadow of a thing becomes twice the original plus its original shadow. It lasts till sunset. But as and when the sun lowers and sunshine loses its brightness and grows yellow-wish, Ṣalāt of Aṣr becomes undersirable. It should be completed before such a time.

Q. Mention the time for Maghrib ?

Ans. The time for Maghrib prayer begins

Ans. The redness that appears after the after sunset in the west is known as crimson (Shafaq). After this redness disappears, there remains a sort of whiteness. This is known as white "crimson". This whiteness also eventually disappears and the entire sky wears the same look. Time for the Maghrib prayer lasts until this white crimson vanishes.

Q. What time is desirable for the Maghrib prayer ?

Ans. Early moments are preferable. It is undesirable to delay the Ṣalāt without sufficient excuse.

Q. What is the time fixed for the Ṣalāt of 'Ishā ?

Ans. Time for 'Isha begins with the disappearance of white "crimson" and lasts till the time of true dawn.

Q. What time is desirable for the Salāt of 'Ishā ?

Ans. Desirable time for the Ṣalāt of 'Isha lasts until the one third of the night is over. Even after this, it is permissible till midnight. Saying 'Ishā prayer after that is undesirable.

Q. What time is fixed for the Ṣalât of Witr ?

Ans. Time fixed for the Ṣalāt of Witr is the same as for 'Ishā. Witr is however not allowed before the 'Ishā prayers. This means that Witr can only follow and not precede 'Ishā.

Q. What time is desirable for the Ṣalāt of Witr ?

Ans. If a person has confidence in him that he will wake up in the later part of the night, Witr is desirable to be performed in the later part of the night. If he is not sure of waking up after sleep, he should say it before he goes to bed.

FACING QIBLAH (Istiqbal-Qiblah)
(Sixth pre-Condition for Ṣalāt)

Q. What does the term Istiqbal of Qiblah mean?

Ans. Istiqbal of Qiblah means facing the Qiblah.

Q. What do we mean by its (facing Qiblah) being as one of the pre-conditions for Ṣalāt ?

Ans. It means that it is imperative to face Qiblah for one who offers the Salāt.

Q. What is Qiblah (the direction that must be faced in Ṣalāt by a Muslim) ?

Ans. The Ka'bah is Qiblah for Muslims. It is a house very much like a room in structure. It stands in the holy city of Mecca in Arabia. It is variously called Ka'batul-lāh, Baitul-lāh and Bait-ul-harām.

Q. To which direction is Qiblah?

Ans. For India, Burma, Bengal and many other countries of the region it is to the west because all these countries are to the east of the holy city of Mecca.

Q. What should a person do if he is ill and unable to turn his face towards the Qiblah?

Ans. If there is someone else near the patient who can help him turn his face towards the Qiblah without the fear of much pain to

him, his face should be turned towards the Qiblah. If, however, there is no other such person or the patient is likely to be subjected to great pain, he may offer the prayer with face on any direction, without moving.

THE INTENTION

(Seventh Pre-Condition for Ṣalāt)

Q. What is intention (Niy-yah)?

Ans. To intend means to seriously make up one's mind.

Q. What should one keep in one's mind while affirming the Intention for Salāt?

Ans. It is essential to have in mind the particular farḍ Ṣalāt that one intends to offer. For example, if he is going, to offer the Ṣalāt of Fajr, he should affirm his intention thus:

"I hereby offer the Ṣalāt of Fajr this day". If he is offering a deferred (qaḍā) Ṣalāt he should affirm the intention that he is going to offer the Salāt for such and such day. If one is offering the Ṣalāt behind the Imām (head of the prayer), intention for that is also necessary.

Q. How is it to express the Intention in words?

Ans. It is desirable. If one says it in words, well and good, but no harm will come if he does not express it in words.

Q. How to make Intention for the Nafl Ṣalāt?

Ans. It is enough to have the intention that one is offering the Nafl Ṣalāt. Same will hold good for masnūn Ṣalāt and Tarāvīḥ (Ṣalāt after 'Ishā during Ramaḍān).

CALL FOR PRAYER (AZĀN)

Q. What do we mean by the term Aẓān?

Ans. The word "Aẓān" means to proclaim. In Shari'ah Aẓān means-making proclamation about particular Ṣalāts in particular terms. (The actual words used in Azān have already been quoted in Book I).

Q. Is Aẓān a Command or the Prophet's precept?

Ans. Aẓān is the Prophets precept. But since it has come to signify the glory of Islām, it is much stressed upon.

Q. For what Ṣalāts is aẓān, the Prophet's precept?

Ans. Aẓān is the Prophet's precept for all the five commanded Ṣalāts of the day plus the one for Jum'ah. It is not so for other Ṣalāts.

Q. At what time should Aẓān be proclaimed?

Ans. Aẓān should be proclaimed on time for every Farḍ Ṣalāt. It must be called again if it has been said before time.

Q. What is the mustaḥab way of Aẓān?

Ans. There are seven mustaḥab (desirable) acts in Aẓān:

(1) to face the Qiblah;
(2) to say each part of it slowly and distinctly;
(3) to put the first fingers of both hands into one's ears while saying the Aẓān;
(4) to say it from a raised place;
(5) to call it in a loud voice;
(6) to turn the face to the right while pronouncing:

حَيَّ عَلَى الصَّلٰوةِ

ḤAYYA 'ALAṢ-ṢALĀH

and to the left, while saying:

حَيَّ عَلَى الْفَلَاح

ḤAY-YA 'ALAL-FALĀḤ;

(7) to proclaim;

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْم

AṢ-ṢALĀTU KHAIRUM-MINAN-NAUM twice after in the Aẓan of Fajr.

Q. What does Iqāmah (standing) mean?

Ans. The formula for the aẓān is also repeated before the Farḍ Ṣalāt, but the words :

قَدْ قَامَتِ الصَّلٰوة

QAD-QĀMATIS-ṢALĀH

are also repeated twice in Iqāmah after :

حَيَّ عَلَى الْفَلَاح

ḤAY-YĀ 'ALAL-FALĀH

Q. Are Aẓān and Iqāmah masnūn both for men and women?

Ans. No, it is masnūn only for men.

Q. How is it to say the Aẓān or Iqāmah without making ablution?

Ans. It is allowed to call the Aẓān without ablution, but to form a habit of it is bad. To say the iqāmah without ablution is undesirable.

Q. Must a person say the Aẓān and iqāmah while offering the farḍ ṣalāt at home?

Ans. The Aẓān and the Iqāmah said in the neighbouring mosque will suffice. But it is better to say it there also.

Q. Must a person on-journey say the Aẓān and Iqāmah?

Ans. Yes, If one is on journey and out of a populated area, both Aẓān and Iqāmah should be said. But there is no harm if he says only the Iqāmah and no Aẓān. It is undesirable to give up both.

Q. Is it allowed that two different persons say the Aẓān and the Iqāmah?

Ans. Yes, it is allowed if the person who has said the Aẓān is not present or, if present, has no objection to the other person's calling the Iqāmah. If, however, another man's calling the Iqāmah causes unhappiness to the former it would be undesirable.

Q. How long should we wait for the Iqāmah after the aẓān?

Ans. In all Ṣalāts except Maghrib prayer the interval should be sufficient to allow people

engaged in eating meals etc. or satisfying nature's call to be free from these acts and join the prayers. In Maghrib, the interval should be just sufficient for one to repeat three verses (Āyahs) from the Holy Qur-'an.

Q. What do we mean by the Ijābah of Aẓān and Iqāmah and what is its position in Shariah?

Ans. Responding to both Aẓān and Iqāmah is desirable. Responding means repeating the words being proclaimed by the person calling the Aẓān or the Iqāmah. But the words

حَيَّ عَلَى الصَّلٰوةِ

ḤAY-YA 'ALAṢ-ṢALĀH

and

حَيَّ عَلَى الْفَلَاحِ

ḤAY-YA 'ALAL-FALĀH

shall be responded to by the words;

لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

LĀ ḤAULA WALA QUW-WATA IL-LĀ BIL-LĀH

In the Azān for Fajr, on hearing :

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

AṢ-ṢALATU KHAIRUM-MINAN-NAUM
we should say :

صَدَقْتَ وَبَرَرْتَ

ṢADAQTA WA BARARTA
and in Iqāmah :

اَقَامَهَا اللّٰهُ وَاَدَامَهَا

AQĀMAHAL-LĀHU WA ADĀMAHĀ
should be the response to :

قَدْ قَامَتِ الصَّلٰوة

QAD QĀMATIṢ-ṢALĀH

Q. What formula (involation) should be said after the Azān?

Ans. The formula to be chanted is as follows .

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

AL-LĀHUM-MA RAB-BA HĀẒIHID-DA'-WATIT-TĀM-MATI WAṢ-ṢALĀTIL-QĀ?-IMATI ĀTI MUḤAM-MADANIL-WASI-LATA WAL-FAḌĪLATA WAB'ATHU MAQĀMAM-MAHMŪDANIL-LAẒI WA'-AT--TAHU IN-NAKA LĀ TUKHLIFUL-MĪ'ĀD.

CONSTITUENTS (ARAKĀN) OF ṢALĀT

Q. What are the constituents of Ṣalāt?

Ans. The things commanded in Ṣalāt are known as constituents (arakān) of Ṣalāt. Arakan is the plural form of rukn. Rukn means a command or obligation.

Q. How many commanded acts are in Ṣalāt?

Ans. Six things are commanded in it :

(1) saying Takbīr taḥrīma;

(2) qiyām (standing)
(3) qirā?t (reciting the holy Qur-ān)
(4) rukū, (making a bow)
(5) two Sijdahs (falling prostrate)
(6) the last Qa'da (sitting) that is, sitting sufficiently long to enable one to say Tashah-hud. But the takbīr taḥrīma is a precondition not a constituent of Ṣalāt.

Q. If the takbīr taḥrīma is a precondition, why has it not been mentioned along with the seven preconditions of Ṣalāt ?

Ans. Since there is no time intervening between the takbīr taḥrīma and Ṣalāt and since it marks the begining of the prayer, it was deemed proper to mention it along with the constituent parts of the Ṣalāt itself.

FORMULA OF FORBIDDING (TAKBĪR TAḤRĪMAH)

Q. What do we mean by Formula of Forbidding or Takbīr taḥrima?

Ans. We say :

اَللّٰهُ اَكْبَرُ

Al-lāhu Akbar while starting the Ṣalāt. This akbīr marks the begining of the prayer and all

things violative of Ṣalāt become forbidden. Hence the name Takbīr Taḥrīma.

Q. How is it if one says the takbīr taḥrīma in the bowing position?

Ans. It is not allowed. The reason being that standing erect at the time of takbīr taḥrīma for farḍ and wājib Ṣalāts (when there is no excuse for doing otherwise) is, a pre-condition for Ṣalāt.

STANDING (Qiyām)
(The first constituent of Ṣalāt)

Q. What does standing (Qiyām) mean?

Ans. Qiyām means to stand. It refers to standing erect in Ṣalāt so that the hands of the worshipper do not reach his knees.

Q. What should be the duration of Qiyām and in what prayers is it commanded?

Ans. It is obligatory to stand long enough in Farḍ and wājib Ṣalāts for one to complete the commanded amount of recitation from the Holy Qur-ān.

Q. What should one do if he is too weak to stand erect?

posture.

Q. What is the status of Qiyām in a Nafl Ṣalāt?

Ans. It is not obligatory (farḍ) to stand erect (do the Qiyām) in the Nafl prayer. It is permissible to say the Nafl Ṣalāt even in the sitting posture, but it halves the reward.

RECITATION

(Second Constituent of Ṣalāt)

Q. What does "recitation" mean?

Ans. Recitation here means reading from the Holy Qur-ān.

Q. How much of the text of the Holy Qur-ān is commanded to be recited in Ṣalāt?

Ans. It is Farḍ to recite at least one verse (āyah). Reciting Al-Fātiḥa is wājib. In the first two raka'ahs of Farḍ Ṣalāt and in all rak'ahs of wājib, masnūn and nafl prayers reciting one

whole sūrah (Chapter) or a long verse or alternatively three short verses is wajib (compulsory).

Q. Is it compulsory to recite the Al-Fātiḥa in all rak'ahs of each Ṣalāt?

Ans. Except for the third and fourth rak'ahs of the Farḍ Ṣalāt it is compulsory to recite Al-Fātiha in all rak'ahs whether the Ṣalāt is farḍ, wājib, masnūn or nafl.

Q. What should a person do if not a single verse (āyah) is committed to his memory?

Ans. Such a person may repeat :

سُبْحَانَ اللهِ   اَلْحَمْدُ لِلّٰهِ

subḥanal-lāh or alḥamdulil-lāh
in place of extracts from the Qur-ān. But it is incumbent upon him to learn and memorize at least the necessary amount of the text of the Holy Qur-ān. Learning the commanded amount is obligatory and memorizing the compulsory portion is wājib.

Q. What Ṣalāts are there in which the Qur-ān is to be recited aloud?

Ans. It is compulsory for the head (Imām) to recite the holy Qur-ān aloud in the first two

Rak'ahs of Maghrib and 'Ishā and in Ṣalāts for Fajr, Jum'ah, the 'Ids, all the Rak'ahs of the tarāwīḥ and witr during the holy month of Ramadān.

Q. In which Ṣalāts is the holy Qur-ān recited on a low pitch (outside the hearing of others)?

Ans. Both the heads of the prayer and the individual worshipper should recite the Qur-ān in Ṣalāts for dhur and 'asr on a low pitch. The individual worshipper in witr should also do the same.

Q. What do we mean by loudness or higher pitch?

Ans. The minimum definition of loudness or higher pitch is that whatever one recites the person immediately next to him is able to hear it. The minimum of the low pitch is so low that the recitation reaches only the ears of one's ownself.

Q. What do we call the Ṣalāts in which the Qur-ān is recited aloud?

Ans. Such Salāts are called Vocal (jahri) Ṣalāts.

Q. What do we call the Ṣalāts in which recitation is on a low pitch?

Ans. Such Ṣalāts are called low-pitched (Sirri) Ṣālāts.

Q. Is it allowed for a person not to actually utter the words but only repeat them at the pre-speech level?

Ans. By only repeating the Holy Qur-ān at the level of imagination, the Ṣalāt will not be valid. It is essential to recite it in words.

BOWING (RUKŪ') AND PROSTATING (SIJDAH)

(the third and fourth Constituents of Ṣalāt)

Q. What is the minimum requirement in rukū'?

Ans. The minimum requirement in rukū' is bowing to an extent that the worshipper's hands get to his knees.

Q. What is the masnūn way to perform rukū'?

Ans. It is bowing to such an extent that the head and back levelled up, the hands

remain clear of the ribs, and the scooped palms grasp the two knees.

Q. How should a person, bent double with old age or a hump-back whose back is already [illegible]
It means that the Rukū' will be deemed to have been performed if only he bows his head a little.

Q. What do we mean by Sijdah (prostation)?

Ans. The act of placing one's forehead on the ground is known as Sijdah.

Q. Is it permissible for a person to get away by placing either his nose or forehead on the ground (instead of both) in Sijdah?

Ans. It is allowed to do so if there is a valid excuse for it. If, however, the sijdah is performed on the forehead alone without excuse, the sijdah will be valid but undesirable. Resting the nose alone on the floor for sijdah will not do.

Q. How many sijdahs are commanded in each rak'ah, one or two?

Ans. Both of the [illegible]

...ose and forehead are affected by wound or injury?

Ans. Such a person is allowed to do the sijdah through sign.

Q. How long should a person wait before going to the second sijdah after the first?

Ans. He should sit up comfortably after the first sijdah and then do the second one.

Q. Is a person allowed to do the Sijdah uo the back of another person performing the same act in front of him on occasions like the two 'īds, or on Friday or any other day of large gathering?

Ans. Yes, he can do so.

LAST SITTING (qa'da akhīrah)
(Fifth pre-constituent for Ṣalāt)

Q. How much time should one spend in his last sitting?

Ans. Sitting as long as is required for reciting the At-taḥiyyat from beginning to

عَبْدُهٗ وَرَسُوْلُهٗ

('abduhū wa rasūluh) is obligatory.

Q. In which Salāts is the last sitting obligatory?

Ans. The last sitting is obligatory in almost all Ṣalāts whether farḍ wājib, Sunnah or Nafl.

ORDAINED ACTS (WĀJIBĀT) OF SALĀT

Q. What do we understand by the ordained acts (wājibāt) of Ṣalāt?

Ans. The ordained acts of Ṣalāt are those acts that are compulsory to be performed in Ṣalāt. If a person forgets to perform any of these acts he shall have to rectify the error by means of remedial prostration (sijdah sahv). If no such sijdah is performed after the omission of a wājib or any one of these acts is deliberately omitted, Ṣalāt will be invalid and will have to be revised.

Q. How many ordained acts (wājibs) are there in the Ṣalāt?

Ans. There are fourteen Wājibs in Ṣalāt :

(1) Doing recitation in the first two rak'ahs;

(2) reciting Al-Fātiḥa in each and every rak'ah of all Ṣalāts with the exception of the third and the fourth rak'ahs of fard Ṣalāt;

(3) reciting either one whole chapter (sūrah) or a long verse (āyah) or three short verses in the first two rak'ahs of a farḍ Ṣalāt and in each and every rak'ah of all other Ṣalāts whether wājib, masnūn or Nafl after the Al-fātiḥa;

(4) reciting Al-fātiha before reciting any other Sūrah;

(5) maintaining the order set for recitation, rukū', sijdah and the raka'hs;

(6) doing qaumah (standing erect after rukū');

(7) performing jalsah (sitting up in between the two sijdahs);

(8) doing justice with (performing with ease and grace), the constituents of Ṣalāt such as rukū', sijdah etc;

(9) sitting as long as is required for Tashahhud after two rak'ahs in a Ṣalāt comprising three or four rak'ahs;

(10) reciting tashahhud in the two Qa'dahs;

(11) for Imām to recite the Qur-ān aloud in Ṣalāt of Fajr, Maghrib, 'ishā, Jum'a, the two 'īds and all the rak'ahs of Tarāvīḥ and of Witr in the holy month of Ramaḍān and reciting on a low pitch in the Ṣalāts for dhuhr, 'Aṣr etc;

(12) terminating Ṣalāts pronouncing as-salāmu 'alaikum warahmatullāh;

(13) saying takbīr for the Qunūt and reciting the Qunūt in Witr;

(14) saying additional takbīrs in Ṣalāt for the two 'īds.

PROPHET'S PRECEPTS (SUN-NAHS) IN SALĀT

Q. What do we mean by the Ṣun-nahs (Mas-nūn acts) in Ṣalat?

Ans. Sun-nahs are acts which are confirmed to have been practised by the Holy Prophet (peace be on him) but which are not so much emphasised upon as to assume the status of command (Farḍ) or ordained (Wājib) acts. If a person omits anyone of these acts by mistake, neither his Salāt gets disturbed nor the remedial

sijdah becomes essential for him nor is it a sin. If ommitted deliberately, the defaulter is liable to be punished by Al-lāh.

Q. How many precepts of the Prophet (masnūn acts) are there in Ṣalāt?

Ans. Twenty-one acts are Masnūn in Ṣalāt;

(1) raising the two hands up to the ears before saying takbīr taḥrīmah;

(2) keeping fingers of both hands straight, as they are, facing the Qiblah in saying takbīr;

(3) abstaing from lowering the head in saying takbīr;

(4) uttering of takbīr taḥrīmah and all other takbīrs by the Imām while making movement from one position to another on required pitch;

(5) gripping the left hand with the right hand below the navel;

(6) reciting thanā;

(7) reciting Ta'aw-wuẓ:

اَعُوْذُ بِاللّٰهِ الخ

A'ŪZU BIL-LĀH...... till the end

بِسْمِ اللّٰهِ

(9) reciting only Al-Fātiḥa in the third and fourth rak'ahs of Farḍ Ṣalāt;

(10) saying 'amen';

(11) reciting Thanā, ta'aw-wuẓ and bismil-lāh and 'amen' on a low pitch;

(12) reciting text from the holy Qur-ān to the extent practised by the Prophet in various Ṣalāts;

(13) reciting tasbīh thrice in each one of the rukū's and sijdas;

(14) keeping the head and waist level with each other in rukū' and gripping the two knees with the two scooped palms;

(15) for Imām to say:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

'SAMI' AL-LAHU LI-MAN ḤAMIDAH'

and for the followers to say :

رَبَّنَا لَكَ الْحَمْدُ

"RAB-BANĀ LAKAL-ḤAMD"
and for the individual to say both the "tasmī'" and the tahmīd.

(16) resting first the knees, then the palms finally the forehead on the ground while going in for sijdah;

(17) folding the left leg, keeping it on the ground and sitting on it in jalsah and qa'da and keeping the right foot vertical in a way that the tips of the toes are turned towards Qiblah and place the palms of both hands on the thighs;

(18) pointing with the first finger of the right hand in tashah-hud at the point of :

أَشْهَدُ أَنْ لَّا إِلٰهَ

ASHHADU A(N)L-LĀ ILĀHA

(19) reciting the holy darūd after tashahud;

(20) pronouncing invocation (du'ā) after the holy darūd;

(21) turning the face in Salām first to the right, then to the left.

DESIRABLE ACTS (MUSTAḤABS) IN ṢALĀT

Q. How many acts are desirable (Mustaḥab) in Salāt?

Ans. Five acts are desirable :

(1) taking palms of the two hands out of sleeves;

(2) for the individual to say tasbīḥ more than thrice in rukū' and sijdah;

(3) keeping eyes fixed on the spot for sijdah in Qiyām, on the back of one's feet during rukū'; on one's lap in jalsah and Qua'dah, and over one's right and left shoulders in saying Salām;

(4) controlling the cough as much as one can;

(5) closing one's mouth in yawning and if it does open, covering it with the back of the right palm in Qiyām and with that of the left in other positions for Salāt.

COMPLETE FORMULA FOR ṢALĀT

In preparation for Ṣalāt rid yourself of major and the minor uncleanness and filth in any other apparent form. Put on clean clothes, stand on a clean spot facing qiblah and leaving a space of four fingers or so between the two feet. Then affirm the intention for Ṣalāt which you are going to offer. The intention may, for example, be like this: "I affirm my intention to offer Ṣalāt of Fajr for the sake of Al-lāh". It is better if the affirmation is also expressed in words. Having thus affirmed the intention, raise your hands to your ears with your palms and your fingers, duly separated, turned towards the Qiblah and the thumbs facing the eartips. Say:

اَللّٰهُ اَكْبَرُ

AL-LĀHU AKBAR

and fold your hands below the navel. Put your right palm on the back of the left. Bring the right thumb and small finger round the left wrist. Place the remaining three fingers on the back of the left wrist. Keep your eyes on the

spot for Sijdah. With hands thus folded, recite Thanā slowly. Then recite ta'aw-wuẓ and tasmiah and recite Al-fātiḥā. Round the Al-fātiḥā off with "amen" on a low pitch. Recite a chapter (sūrah) or a long verse (āyah) or three small verses after the Al-fātiḥa (provided that if you are offering it behind the Imām you shall recite only the Thanā and stand quiet. Do not recite the ta'aw-wuẓ, tasmiah, Al-fātiḥa and any other chapter or verse). Recite every thing clearly and correctly. Do not make haste. After this is over, say:

اَللّٰهُ اَكْبَرُ

AL-LĀHU AKBAR

and go into rukū' (bowing). Stretch the fingers and grasp the knees with your scooped palms. Straighten your back in bowing in such a way that if a cup full of water were placed on it, it remained there intact. Keep the head level with the back, no lower and no higher than that. Keep your hands clear of the ribs. Keep the calves of the legs straight. Repeat tasbīḥ for

rukū' three or five times. Then stand up saying tasmī'. Also say taḥmid (the Imām shall only say the Taṣmī' and the followers only the tahmīd, but the individuals will say both the Tasmi' and the Taḥmīd.)

Now go prostate saying the Takbīr. First place the knees, then palms and the nose and the forehead in that order on the ground. Keep your face in between the two palms and the ears parallel to the thumbs. Keep fingers of your hands close to each other so that all point towards the Qiblah. Keep your elbows clear of the thighs. Do not rest the elbows on the ground. Say Tasbīḥ for the Sijdah three or five times. Having done this, raise your forehead, then the nose and lastly your hands from the ground saying Takbīr and proceed for the second Sijdah. Revert to your standing posture once again saying takbīr. In doing so, first, raise your forehead, then the nose, the palms and the knees in that order. Stand up with the help of your toes and fold your hands as before. Recite Bismil-lāh, Al-fātiḥa and another Sūrah (Provided that if you are behind an Imām, do not recite anythings only stand quiet). Perform

Rukū', Qaumah, Jalsah, and the second Sijdah as before. Having performed the second Sijdah, give a fold to your left leg and sit on it. Keep your right foot in a vertical position. Turn the toe-tips of both the feet towards qiblah. Put your hands on your thigs and recite tashahhud. when the words :

اَشْهَدُ اَنْ لَّآ اِلٰهَ

ASHHADU A(N)L-LĀ ILĀHA

are reached, from a circle with the mid-finger and thumb of your right hand and contract the adjoining fingers towards the palm. Then raise your first finger saying :

لَآ اِلٰهَ

LĀ-ILĀHA

and drop it when on the point of saying :

اِلَّا اللّٰهُ

IL-LAL-LĀH

Keep up this circular position of the fingers. Having finished tashah-hud, recite darūd in a Salāt comprising two rak'ahs. Say the invocation (du'ā). Then say as-salāmu 'alaikum, first turning the face to the right, then to the left. Intend to address the salām to the angels and other worshippers on the right side as well as those on left side as you turn your face to your right and left. Include the Imām also in your Salām when moving your face towards him. The Imām should likewise include his followers on the two sides. If you are offering Ṣalāt comprising three or four rak'ahs you need not recite darūd and invocation. Instead, you should stand up saying takbīr. If it is a farḍ Salāt, complete the third and fourth Rak'ahs in the manner already followed. If, on the other hand, it is Wājib Masnūn or Nafl Salāt, the third and fourth rak'ahs should be offered in the manner prescribed for them. After Salām say the invocation (Du'ā) :

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ

وَالْاِكْرَامِ اور اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

AL-LĀHUM-MA ANTAS-SALĀMU WA MINKAS-SALĀMU WA TABĀRAKTA YA ẒAL-JALĀLI WAL-IKRĀM,

and

AL-LĀHUM-MĀ A'IN-NĪ 'ALĀ ZIKRI-KA WA SHUKRI-KA WA HUSNI 'IBĀDATI-KA.

The following formula is also the Prophet's Precept :

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَآ اَعْطَيْتَ وَلَا

مُعْطِىَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

LĀ ILĀHA IL-LAL-LĀHU WAḤDA-HU LĀ SHARĪKA LAH LAḤUL-MULKU WA LAHUL-ḤAMDU WA HUWA 'ALĀ KUL-LI SHAI?IN QADĪṚ. AL-LĀHUM-MA LA MĀNI'A LIMA A'TAITA WA LA MU'ṬIA LIMĀ MANA'TA WA LĀ YANFA'U ZAL-JAD-DI MINKAL-JAD-DU.

LESSONS IN ISLĀM

BOOK IV

Section I

ISLĀMIC BELIEFS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM
(In the name of Al-lāh, the Beneficent, the merciful)

ONENESS OF AL-LĀH (TAUḤĪD)

Q. What does the term "Al-lāh" mean?

Ans. Al-lāh is the name of that Being (God) who is wājib-ul-wujūd (self-existent) and combines in Him all the perfect Attributes.

Q. What does the term "Wājib-ul-Wujūd" mean?

Ans. Wājib-ul-Wujūd is that One whose existence is a must and non-existence impossible. Anyone who is Wājib-ul-Wujūd is eternal. He has no beginning and no end. He can never be non-existent; He is self-existent. For, anything which owes its existence to some other agency cannot be Wājib-ul-Wujūd. Thus,

according to Islamic belief, the Almighty Al-lāh is Wājib-ul-Wujūd. Nothing else in the world can be self-existent.

Q. What do we mean by Ṣifāt Kamāliyah (Perfect Attributes)?

Ans. Since the Almighty Al-lāh is self-existent and since a self-existent must necessarily be perfect in all repects, the Attributes necessary for the perfect Being must be present in Him. Such Attributes are known as Sifāt Kamāliyah (Perfect Atttributes).

Q. What do we call a Being that exists from eternity to eternity?

Ans. Such a Being is called Qadīm (eternal).

Q. What other objects besides Al-lāh are eternal.

Ans. The Almighty Al-lāh and all His Attributes are eternal. Nothing else is eternal.

Q. How did the Almighty Al-lāh create the heavens, the earth and other things when nothing else besides Him existed?

Ans. Al-lāh created the whole universe by His word and might. He did not need anything to make the universe or to create the sky and earth. He could not have been self-existent had

He been in need of other things to create the universe. Remember that Al-lāh is self-existent. One who is self-existent cannot be dependent on other things or persons.

Q. Name the various Perfect Attributes of Al-lāh?

Ans. They are: (1) Oneness; (2) Eternity, or Self-existence; (3) Life; (4) Omnipotence; (5) Omniscience; (6) Free will; (7) Knowledge; (8) Sight; (9) Speech; (10) Creation; (11) Bringing into existence, etc.

Q. What do we mean by Oneness as an Attribute?

Ans. It means being One. It is a unique prerogative of Al-lāh to be One in person as well as in Attributes. Faith in Oneness means faith in the Oneness of Al-lāh.

Q. What do we mean by the Attribute of Eternity or self-existence?

Ans. Eternity means being eternal with no beginning and no end. Self-existence means to be existent in one's own right.

Q. What do we mean by something being Eternal?

Ans. An Eternal Being is both *azali* and *abadi*. *Azali* is what has no beginning and *abadi*

what is without end. Al-lāh is both *azali* and *abadi*. This is what we mean by the term "Eternal"

Q. What do we mean by Life in this context?

Ans. The Attribute means to be living. Thus, Al-lāh is alive. The Attribute of Life is inalienable from Him.

Q. What do we mean by the term Attribute of Power?

Ans. The Attribute of Power in this context means the power to create, sustain, destory and resurrect the universe.

Q. What does the Attribute of Knowledge mean?

Ans. It means that Al-lāh is the Knower of all things. Nothing, big or small, is outside his knowledge. He has knowledge of the smallest particle. He knows every thing from before it comes into being and after it has disappeared. He knows full well and sees clearly how an ant moves its feet in a dark night. Whatever transpires inside a man is too evident to Him. Knowledge of the Unseen is the special Attribute of Al-lāh.

Q. What is Free Will (Irādah) ?

Ans. Free will means doing things of one's own will. It means that Al-lāh creates whatever He wills and destroys whatever He desires. All things in the world flow from His might. Nothing in the universe is beyond His power. He is not helpless in anything.

Q. What do the Attributes of Hearing and Seeing imply?

Ans. They mean that Al-lāh hears and sees everything. But He does not have ears and eyes like His creation. Nor have His ears and eyes any shape. He hears the lowest of sounds and sees the smallest of objects. All things, far and near, bright or dark are equally evident to Him.

Q. What do we mean by the Attribute of Speech?

Ans. The Attribute signifies power to speak and talk. This Attribute is also inherent in Al-lāh. He has, however, no tongue like us.

Q. How can Al-lāh talk if he has no tongue?

Ans. We, the creatures, will be unable to talk without tongue. This is because the entire creation is bound by the law of cause and effect. But Al-lāh, because He is not dependent

on anything for any purpose, does not need the tongue to do the speaking. If even He were in need of the tongue to speak, He would not be Al-lāh the Self-existent.

Q. What do we mean by the Attribute of Creation?

Ans. It means that it is Al-lāh who creates things and brings them into being. This Attribute is also the exclusive preregotive of Al-lāh.

Q. Are there any other Attributes of Al-lāh?

Ans. Yes, He has other Attributes too, e.g., the Attributes of causing death; bringing into life; giving food, honour, dishonour, etc. All His Attributes are eternal. They neither admit of increase and decrease nor of change.

BOOKS OF AL-LĀH

Q. It has been mentioned under discussion about Islāmic faith and beliefs that the Qur-ān took twenty-three years to be revealed. On the other hand, Al-lāh says in Qur-ān:

شَهْرُ رَمَضَانَ الَّذِیٓ اُنْزِلَ فِیْهِ الْقُرْاٰنُ (بقرہ ع ۲۳)

SHAHRU RAMADĀNAL-LAZĪ UNZIŁA FĪHIL-QUR-ĀN

(Ramaḍān is the month in which the holy Qur-ān was revealed). This shows that the Qur-ān was revealed in the month of Ramaḍān.

At another place the Qur-ān says;

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ

IN-NĀ ANZALNĀHU FĪ-LAILATIL-QADR

(We revealed it [the Qur-ān] in the night of "Qadr"). This shows that the Holy Qur-ān was revealed in the night of "Qadr".

These three statements seem to be mutually contradictory. Which one of these is to be taken as correct?

Ans. All the three statements are correct. The fact is that the revelation of the Holy Qur-ān is of two kinds. First, the whole of the Qur-ān was at one stroke sent down from the Preserved Tablet to the Sky of the earth (the first sky). Secondly, it was sent down in instalments and bit by bit into the world as and when necessity arose. Thus, the meaning of the two verses of the Holy Qur-ān is that it was sent down in a certain night (Qadr) of the holy

Ramaḍān from the Preserved Tablet to the sky of the earth. Reference to twenty-three years means that it continued to be revealed on the holy Prophet (peace be on him) for twenty-three years. Thus, the three propositions are not contradictory, but complementary.

Q. Where did the Qur-ān start being revealed, or more appropriately, which is the place where Qur-ān started being revealed?

Ans. The Holy Qur-ān started being revealed in Ḥirā. Ḥirā is the name of a mountain in the holy city of Mecca. The mountain had a cave. The prophet (peace be on him) frequented the cave for the worship of Al-lāh. Sometimes, he lived there for days on end. Whenever he ran short of food supply, he went home and brought fresh supplies to last several days and, thus, busied himself in the worship of Al-lāh in loneliness. It was in this cave (Ḥirā) that the Qur-ān started being revealed.

Q. How did revelation of the Qurān commence ?

Ans. The holy Prophet (peace be on him) was stationed in this very cave (Ḥirā) when the angel Jibrīl (Gabriel) appeared before him and

claim". The holy Prophet (peace be on him) said, "I am not literate" The exhortation and the answer were repeated three times. Then Haḍrat Jibrīl (Gabriel) recited the following verses :

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ اِقْرَاْ

وَرَبُّكَ الْاَكْرَمُ ۙ الَّذِىْ عَلَّمَ بِالْقَلَمِ ۙ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ (علق)

IQRA' BISMI RAB-BIKAL-LAẒĪ KHALAQ KHALAQAL-INSĀNA MIN 'ALAQ. IQRA' WA RAB-BUKAL—AKRAMUL—LAẒĪ 'AL-LAMA BIL-QALAM, 'AL-LAMAL-INSĀNA MĀ LAM YA' LAM.

The Holy Prophet also repeated the verses after him. These are the earliest verses of the Holy Qurān revealed on the Prophet (peace be on him).

Q. If the revelation of the holy Qurān began with the above verses of 'Al-'Alaq', does it mean that the present order of the holy Qur-ān differs from the order of revelation ?

Ans. The existing order does not reflect

the order in which it was revealed. As said earlier, the revelation took place as and when necessity arose. But whenever a chapter was revealed, the holy Prophet gave instructions that the chapter concerned be inserted before and after such and such chapter. Similarly, when a certain verse or verses were revealed, the holy Prophet (peace be on him) used to direct their being written before or after certain verses. Thus, although the present order of the Qurān does not reflect the order of revelation, this order is also dictated by the Prophet and has been fixed by his command and approval.

Q. Is the present order of Qur-ānic chapters and verses fixed by the Prophet of his own volition or by the will of Al-lāh ?

Ans. Everything concerning Qur ān—number of Sūrahs (chapters), their beginning and end, number of āyahs (verses) in every Sūrah, its beginning and end, and the order of the Qur-ān—all was made known by Al-lāh to Haḍrat Jibrīl. He, in his turn, apprised the Prophet of it and the Prophet intimated us.

Q. Revelation of the Qur-ān is now more than thirteen hundred years old. This being so, on what basis can we claim that the Qur-ān in

our hands is the same as was revealed to the holy Prophet ?

Ans. There are a lot of things to substantiate the proposition that the present Qur-ān is the same as was revealed to the Prophet. Here we enumerate a few of these that are easy to understand.

(i) tawātur (unanimity) : There is not only general consensus but complete unanimity among Muslims from the days of the Prophet down to the present age on its text and version. Consensus or unanimity about a thing is conclusive proof of its authenticity, its being beyond any doubt or suspicion :

Q. What do we mean by the terms *mutawātir* and *tawātur* (unanimous and unanimity) ?

Ans. Anything reported by people in such an overwhelmingly large number that it is improbable for all of them to tell lies on the subject, is mutawātir (unanimous) and the fact of its being reported from one to another in such a manner is called tawātur (unanimity).

(ii) Millions of Muslims from the days of the Prophet down to our age have been memorising the Qur-ān by heart. Even today hundreds

about the authenticity of a book whose text has been preserved in the hearts of millions from the day of its revelation to the present age.

(iii) In the Holy Qur-ān itself Al-lāh has said :

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ٥ (حجر ع ١)

IN-NĀ NAḤNU NAZ-ZALNAẒ-ẒIKRA WA IN-NĀ LAHU LA-ḤĀFIḎHŪN,

(We have revealed this Book (the Qur-ān) and verily we will preserve it.) Thus, since Al-lāh has taken upon Himself the onus of preserving the Holy Qur-ān and has made a promise to this effect, it logically follows that it is the same text as was revealed to the Holy Prophet (peace be on him). The promise has ensured its unchangeability not only to this day but beyond, to the day of annihilation of the universe.

(iv) The unequivocal claim made by the Qur-ān at the time of its revelation that the text of the Qur-ān is unparalelled and inimitable by

man has remained unchallenged to this day. No one in the world has ever been able to produce or claim to have produced the like of Qur-ān up to this day. Nor can anyone ever hope to produce the like of it. This is another evidence in support of the Qur-ān being in its original form as it was revealed to the Prophet.

PROPHETHOOD

Q. The Qur-ān says :

وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ (فاطر ع ٣)

WA I(N)M-MIN UM-MATIN IL-LĀ KHALĀ FĪHĀ NAẒĪR.

(And there is no community but a warner has been sent down to it).

On another place, it says :

وَلِكُلِّ قَوْمٍ هَادٍ (رعد ع)

WA LI-KUL-LI QAUMIN HĀD

(And for every people there is [sent] a guide.) The verses imply that some messenger or the other has been sent by Al-lāh to every people or community. If so, were any prophets sent in India also?

Ans. Yes, the foregoing verses do affirm that Al-lāh has sent some warner or guide to every people. It is, therefore, quite likely that some prophets were sent down in India also.

Q. Can it be said that the Hindu deities like Krishna and Ram Chandra were also the prophets of Al-lāh ?

Ans. No. They cannot be said to be His Prophets. It is because prophethood was a special favour which Al-lāh bestowed upon his chosen servants. We cannot, therefore, call any one a Prophet of Al-lāh until and unless we know it from the Shariah that Al-lāh invested a particular person with such a distinction. If, in the absence of any authority from Shariah, we presume a non-prophet to be a Prophet of Al-lāh simply because it suits our whims, we shall have to render account before Al-lāh for such a wrong belief.

Let us understand like this : Suppose we, in our misconception, begin to presume that a certain person is the Viceroy of a King or his Governor General, although he is not, we shall be adjudged guilty by the empire concerned for having wrongfully invested a person with powers

that did not belong to him and for attributing wrong things to the King and his government.

So, from amongst the ancient people, we can believe only those personages as prophets of Al-lāh whose prophethood is affirmed by the Shariah and who have been mentioned as such by the Holy Qur-ān or the Ḥadīth.

As regards religious divines of Hindus and others we can only say that if they were upright in their beliefs and conduct, if their teachings did not go against the divine teachings and if they had also been instruments of guidance to people, there are chances that they were chosen prophets by Al-lāh, but to insist that they were true prophets of Al-lāh is to assert things that have no substance and is mere speculation.

Q. What beliefs must we have about the Holy Prophet ?

Ans. We must have the belief that: (i) he was a human being, a servant of Al-lāh and His Messenger ; (ii) he is the most exalted of all after Al-lāh (iii) he is innocent and free from all sin ; (iv) Al-lāh revealed the Holy Qur-ān to him ; (v) Al-lāh invited him to Heavens on the night of Ascendence and showed him round the

Heaven and the Hell ; (vi) he performed a number of miracles by the will of Al-lāh ; (vii) he offered abundant prayers and devotions to Al-lāḥ ; (viii) his conduct and behaviour were of the highest degree of virtuosity ; (ix) Al-lāh endowed him with knowledge of many things, past and present, of which he apprised his community ; (x) Al-lāh gave him more knowledge than to any one else, but he was not omniscient ; for omniscience is the special Attribute of Al-lāh ; (xi) he is the last of prophets in the sense that there will come no new Prophet after him. Only Ḥaḍrat 'Isā (Jeṣus) who is prophet of a preceding period will come down from heavens. He too shall follow the Islāmic Shariah ; (xii) he is sent as prophet for all humans and jennies ; (xiii) he will intercede before Al-lāh on behalf of sinners on the Day of Judgment, by the will of Al-lāh which fact gives him the title of SHafi'ul-muẓnibīn (intercessor for sinners). Al-lāh will also accept his intercession ; (xiv) it is incumbent upon us his community to do as he has commanded and abstain from what he has forbidden and believe in the things and events he has told us about, (xv) it is incumbent upon every member of his community to give him love as well as regard and

respect. But the regard and respect thus poured on him should be within the framework prescribed by the Shariah. It is folly to consider things contrary to shariah as forms of love and respect towards him.

Q. What do we mean by the term "innocent" ?

Ans. By his being "innocent" we mean that no sin, minor or major, was committed by the Holy Prophet consciously or unconsciously. All prophets of Al-lāh were clear of all sins.

Q. Was Prophet's Acendance physical or spiritual ?

Ans. The Ascendence that the Holy Prophet was blessed with, was physical. He went up in his bone and flesh. Apart from this physical one, the Prophet also had Ascendence in dreams because dreams of the Holy Prophet, as also of other prophets, are true. There is no possibility of doubt or error in them.

The Prophet had one physical Ascendance while four or five of them were spiritual.

Q. What do we mean by the term Intercession ?

Ans. Intercession means recommendation. On the Day of Judgment, the Holy Prophet will make recommendations on behalf of sinners. The Holy Prophet has been invested with this honour. Even then, out of reverence for Al-lāh's might and glory, the Holy Prophet will seek Al-lah's permission before intercession. On being granted such a permission, he will proceed to intercede.

Apart from the Holy Prophet, other prophets, Al-lāh's chosen friends among mankind and the martyrs will also intercede. But no one will do it without Al-lah's permission.

Q. What types of sins admit of intercession ?

Ans. All sins other than those of unbelief or polytheism admit of intercession for Al-lāh's forgiveness. Major sins will stand more in need of intercession, for the minor ones are washed off even in this world by prayers and devotion to Al-lāh.

FAITH AND NOBLE DEEDS

Q. What is Īmān (faith) ?

Ans. Īmān (faith) means to believe in (i) Al-lāh, (ii) all His Attributes, (iii) angels, (iv)

Divine Books, (v) Prophets, (vi) veracity of things brought by the Holy Prophet from Al-lāh, and (vii) affirmation in words of all the above things. This affirmation or assertion is the essence of Īmān. But the condition for affirmation is waived in special circumstances and situations. For example, the Faith of a dumb person is valid even though he is unable to give it expression in words.

Q. What do we mean by noble deeds ?

Ans. All the modes of worship and good practices taught to us by Al-lāh and His Messengers are to be taken as noble deeds.

Q. Are the modes of worship and noble deeds also part of Faith ?

Ans. Yes, Faith in its entirety includes noble deeds. These noble acts give light and perfection to one's Faith which remains incomplete without them.

Q. What do we mean by worship ?

Ans. To worship means to offer one's servitude. One who offers servitude is a worshipper and the one served is the object of worship. There is only one Being worthy of worship for all of us. He is Al-lāh who created us and the universe. We are all His servants.

He has ordained us to worship Him. It is, thus, our duty to offer our worships to him.

Q. What sections of Al-lāh's creation have been ordained to worship ?

Ans. Human beings and jennies have been commanded to offer their worships. These two are known as mukal-laf (answerable). Angels and the rest of animate creatures are not answerable in respect of worship to Al-lāh.

Q. Who are jennies ?

Ans. Jennies are also among the major creations of Al-lāh. They are made of fire. Their bodies are so fine as to be invisible. But they become visible should they choose to take the form of man or animal. God has invested them with power to assume the form of an animal or a human being. They are both male and female. They procreate too.

Q. What is the proper way of worship ?

Ans. Worship can take several forms, such as : (1) saying Ṣalāt ; (ii) fasting ; (iii) giving alms; (iv) performing Ḥajj, (v) offering sacrifices ; (vi) retiring to mosques in *I'tikāf* ; (vii) exhorting people to do good ; (viii) forbidding them to do evil ; (ix) giving respect and regard

to one's parents, teachers and elders ; (x) setting up schools ; (xii) studying religion ; (xii) imparting religious knowledge and education to others; (xiv) helping those who would study religion ; (xv) fighting Al-lāh's enemies for the sake of Al-lāh ; (xvi) attending to the needs of the poor ; (xvii) feeding the hungry ; (xviii) extinguishing the thirst of the thirsty. Doing such other acts as Ál-lāh commands and approves of also fall within the precincts of worship. These very acts and practices are known as "noble deeds".

SIN (Ma'ṣiyah)

Q. What is Ma'ṣiyah (sin)?

Ans. The word Ma'ṣiyah literally means transgression or disobedience. Anything that violates the commands of Al-lāh is transgression or sin.

It is bad to commit sin. Sin attracts Al-lāh's wrath, displeasure and punishment. Unbelief and polytheism are the biggest among all sins. Unbelievers and polytheists shall have Hell as their permanent abode. No body will intercede on behalf of an unbeliever or polytheist. Al-lāh has said in the Holy Qur-ān that He will never forgive a polytheist.

UNBELIEF AND POLYTHEISM
("Kufr" and "SHirk")

Q. What do we mean by unbelief and polytheism?

Ans. Unbelief means refusal to believe in anyone of the things necessary to be believed. For instance, those who refuse to believe in Al-lāh or His Attributes or believes in more than One God (two or three), or refuses to believe in angels or in anyone of Al-lāh's Books and Prophets, or Destiny or the Day of Judgment or anyone of Al-āh's clear commands, or disbelieves any fact or tiding conveyed by the Prophet of Al-lāh, will be considered an unbeliever.

Polytheism, similarly, means to believe in any other object or person besides Al-lāh to be His compeer in Being or Attributes.

Q. What do we mean by considering any other object or person as Al-lāh's compeer in being ?

Ans. Making someone Al-lāh's partner in Being means believing in duality or plurality of God. Christians are pclytheists because they believe in Trinity, the Zorastrians because they

Q. What do we mean by polytheism in regard to Attributes ?

Ans. It is polytheism to ascribe Al-lāh's Attributes to some other being. No other creature whether it be an angel, a prophet, a saint, a martyr, a spiritual head or an Imām can have Attributes special to Al-lāh.

Q. How many forms can polytheism take?

Ans. It could take many forms. We discuss below a few of them.

(*i*) *Partnership in powers exclusive to Al-lāh*: This is like believing that some prophets, spiritual heads or martyrs etc., have the power to send down rains, grant son or daughter or other boons to anyone, provide livelihood, give life to or snatch it from anyone or cause good or harm to anyone. This is one form of polytheism.

(*ii*) *Partnership in Knowledge*: It consists in believing that some one besides Al-lāh, a prophet or spiritual head has knowledge of the Unseen, knows everything big or small or is aware of what is happening to us or has knowledge of all things, far and near.

(*iii*) *Partnership in the Attribute of hearing and seeing*: It means believing someone besides Al-lāh (a prophet or spiritual leader) to have the power to hear all that we say from far and near or see us and all our actions from anywhere.

(*iv*) *Partnership in Sovereignty*: It consists in considering someone besides Al-lāh the master like unto Him and obey his dictates even as one would carry out the dictates of Al-lāh. For example, it is also a kind of polytheism to carry out the command of one's spiritual head to chant a certain formula before the 'Aṣr prayer for such a long time that it would delay or even cause to miss the prayer prescribed by Al-lāh.

(*v*) *Partnership in worship*: It consists in considering someone besides Al-lāh worthy of worship. Acts like falling prostrate before some holy man, or fasting in the name of some prophet, saint or Imām asking boons from objects and persons other than Al-lāh or going round some grave or the residence of a holy man even as one would go round the holy Ka'bah—are all forms of polytheism in worship.

Q. Are there any other acts that smack of polytheism?

Ans. Yes, there are great many other acts that smack of polytheism. They all must be avoided. The following acts, for example, fall under this category: consulting astrologers about the future, consulting a palmist, asking someone to draw lots, avoiding a patient of small pox or some other disease because of the supposed communicable nature of the disease, making effigies of martyrs, raising banners to commemorate the death of martyrs, making offerings on the graves of martyrs and saints, swearing by some one besides Al-lāh, drawing images or giving respect to them, invoking some saint or holy man as if he would answer our prayers, keeping tufts of hair for invoking the blessings of some saint or holy man, parading as beggars in the name of martyrs on certain occasions, organising assemblies and fairs on the graves, and so on.

INNOVATION IN RELIGION (Bid'ah)

Q. What is the gravest of sins after unbelief and polytheism?

Ans. Bid'ah (Innovation in Religion) is the greatest of all sins after unbelief and polytheism.

Innovation is a thing done in the name of

religion even though there be no place for it in Shariah, i.e. it has no santcion of the Holy Qur-ān or the Ḥadīth and had had no basis or existence in the days of the ḥoly Propḥet or his Companions or the period immediately following them.

Innovation is an evil practice. The holy Prophet (peace be on him) has characterised all innovations in religion as despicable and has called an innovator a demolisher of religion. He has also said that every innovation is a deviation from path and every deviation from path will lead to Hell.

Q. Mention some of the acts that amount to innovation.

Ans. People have devised thousands of innovations. Some of them are as follows: constructing pucca graves; constructing domes on graves; organising fairs on graves with great fanfare; bedecking the graves with covers and sheets of cloth; illuminating the graves; assembling on the house of the deceased person for feasting; covering the face of the bridegroom with wreaths of flowers, gold and silver in marriages; adding conditions and qualifications to any otherwise permissible and desirable acts that have no basis in Islām.

OTHER SINS

Q. What are the other acts of sin besides Kufr (unbelief), Shirk (polythesim) and Bid'ah (innovation in religion)?

Ans. There are great many other acts of sin besides Kufr, Shirk and Bid'ah e.g., telling lies, missing Ṣalāt, missing fasts, failing to give alms, failing to undertake Ḥajj despite ability in terms of money and physical fitness, drinking liquor, thievery, rape, backbiting, giving false evidence, molesting women, evesdropping, deceipt, disobedience to parents and teachers, hanging portraits and pictures in houses and rooms, misappropriation of money under trust, looking down upon others, gambling, abusing, watching dances, usury, shaving the beard, wearing trousers reaching below the ankles; extravagant spending, visiting balls, cinema houses and theatres. There are many other acts of sin also discussed in bigger books.

Q. Can a person commit sins and still be a Muslim?

Ans. Any body committing a sin which involves Kufr or Shirk does not remain a Muslim, but turns an unbeliever or a polytheist. On the other hand, a person who will innovate in

religion will remain a Muslim but his *Islām* and *Imān* will become extremely fickle. Such a one is known as an innovator. A person guilty of a major sin other than unbelief, polytheism and innovation in religion is, likewise, a Muslim but of a lesser degree. He will be called a transgressor.

Q. What is the way to escape Al-lāh's punishment in the event of one's having committed a sin ?

Ans. Repentance invokes Al-lah's forgiveness. To be repentant means to feel sorry for one's sinful deeds, to crave Al-lāh's forgiveness and to affirm one's determination not to repeat the sins again. It must be remembered that mere lip service is no real repentance.

Q. Can repentance absolve one of all types of sins ?

Ans. Sins that have no bearing on other fellow human beings or creatures but are transgressions against Al-lāh can be washed off by repentance. Even sins of polytheism and unbelief are condoned by Al-lāh. But sins that have consequences or bearings on others, such as squandering the property of an orphan with-

out right, scandalous talks against others or perpetrating cruelties on somebody fall within the definition of Huqūqul-' Ibād (rights of fellow human beings) Mere oral expression of repentance will not wash off such sins. To deserve reprieve from punishment for such sins it is necessary that we fulfil our obligations to such persons or secure their forgiveness. Thus only can we expect Al-lāh's forgiveness on expressing our repentance.

Q. What is the latest hour by which repentance sought by a person stands the chance of being accepted by Al-lāh ?

Ans. Repentance by anyone would be acceptable to Al-lāh at any time except by a person on the verge of death when the angels of punishment appear before him and life is extinguishing in him.

Q. Can ever a sinner who dies without repentance go to Heaven ?

Ans. Yes, all persons who have committed sins other than polytheism and unbelief will go to Heaven on completion of their punishment. It is also not unlikely that Al-lāh will forgive all sins except those of polytheism and unbelief

before punishment with or without intercession.

Q. Can the surviving relatives and friends of a deceased person do some good to him (the deceased) ?

Ans. Yes, worships and charity for the sake of Al-lāh by the living can also benefit the deceased. If those alive do righteous deeds like reciting the Qur-ān or chanting the Darūd, giving alms and feeding the hungry, they shall get reward from Al-lāh. But it is also open to them to send their blessings to the departed souls and pray to Al-lāh to apportion their own reward to them (the departed ones). Al-lāh will apportion such reward to them in Heaven.

There should be no particularization of any item or hour or method for sending blessings from our side. On the contray, whatever is within our means at any time, we should give it to the deserving, in the name of Al-lāh and send the expected reward to the departed ones. It is extremely bad to fix something as a permanent ritual or organise grand feasts or ceremonies on borrowed money for purposes of show or love of fame.

SECTION II

ISLĀMIC ACTS

Recitation of Qur-ān in Ṣalāt

Q. Is it ordained to recite the Qur-ān at a higher pitch if one is offering Fajr, Maghrib or 'Ishā prayer singly ?

Ans. It is not ordained, but preferable to recite audibly.

Q. What is the injunction in the matter if one is offering these Ṣalāts as deferred prayers ?

Ans. In deferred prayers the head of the prayer shall recite at a higher pitch. Individual worshippers are, however, free to recite either audibly or otherwise.

Q. How much of the Qur-ān must one recite in Farḍ Ṣalāts ?

Ans. A person on-journey can recite any sūrah after Al-Fātiha. For those on station reciting given amouns of the holy Qur-ān (for different Ṣalāts) is the Prophet's precept.

Q. What is the Prophet's precept in the matter of recitation of Qur-ān in Ṣalāt by a person on station ?

Ans. The Prophet's precept for an on-station worshipper is like this : long sūrahs in Fajr and dhuhr prayers ; not-so-long sūrahs in *'Aṣr* and *'Isha* prayers, and shorter sūrahs in the *Maghrib* prayer.

Q. What is (i) a long Sūrah, (ii) a not-so-long sūrah, and (iii) a shorter sūrah ?

Ans. Sūrahs from Al-Ḥujrāt (part 26 of the Qur-ān) to Al-Burūj are known as "long" sūrahs. Sūrahs from *Tariq* to *Lam Yakun* are the not-so-long Sūrahs. Sūrahs from *Iẓa Zulzilat* till the (An-nās) are the shorter sūrahs.

Q Does the Prophet's precept regarding recitation in Ṣalāt apply to the *Imām* (head) or to the *Munfarid* (individual) as well ?

Ans. It applies to both, the head of the congregation and the individual.

Q. What if an on-station worshipper does not (for some reason) follow the Prophet's precept with regard to the length of the recited matter ?

Ans. It is allowed.

Q. Is there any particular chapter of the Qur-ān commanded to be recited in any Ṣalāt. in which no other chapter is permitted ?

Ans. No, there is no such particularization of any chapter in any Ṣalāt. For convenience sake the shariah has permitted recitation of any and every portion of the Qur-ān in all Ṣalāts. Any particularization in this behalf is against the tenets of shariah.

Q. What is Prophet's precept regarding recitation in the two Masnūn Rak'ahs of Fajr ?

Ans. The Holy Prophet (Peace be on him) very often recited :

قُلْ يَآيُّهَا الْكٰفِرُوْنَ

QUL YĀ AY-YUHAL-KĀFIRŪN in the first Rak'ah and in the second.

قُلْ هُوَ اللّٰهُ اَحَدٌ

QUL HUWAL-LĀHU AḤAD

Q. What portion of the Qur-ān is the Prophet's Precept to be recited in Witr prayer?

Ans. It is like this :

Ist Rak'ah : سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى

SAB-BIḤISMA RAB-BIKAL A'LA ;

2nd Rak'ah :

قُلْ يَآيُّهَا الْكٰفِرُوْنَ

QUL YĀ AY-YUHAL-KĀFIRŪN ;
3rd Rak'ah :

قُلْ هُوَ اللّٰهُ اَحَدٌ

QUL HUWAL-LĀHU AḤAD.

CONGREGATIONAL PRAYER AND LEAEDING IT

Q. What do we mean by Imāmah (leading the prayers) ?

Ans. A person who leads the prayer so that all others follow him is the Imām (leader or head) of the prayer ?

Q. What do we mean by Jamā'ah (congregational prayer) ?

Ans. Jamā'ah means offering prayer in a congregation with one as the head and the others following him.

Q. Is congregational prayer an emphasized Sun-nah ?

Ans. There is much stress on it. Some of the scholars even hold it to be *Farḍ* or *Wājib*. There are doubtless many virtues in it.

Q. What are the virtues in offering prayers in congregation ?

Ans. Some of the virtues are :

(i) Al-lāh awards twenty-seven fold reward for every Ṣalāt;

(ii) it affords an occasion of get-together for Muslims and generates love and harmony among the worshippers ;

(iii) it results in evoking interest among the Muslims for prayers ;

(iv) Al-lāh will accept the worship of even sinners offered along with those offered by the pious and the devout in the congregation ;

(v) it is an occasion for the ignorant to benefit by the knowledge of the scholars in matters of religion ;

(vi) it provides Muslims with an occasion to get to know the problems of the poor and the needy ;

(vii) it is the display of the grandeur of a special mode of worship, that is Ṣalāt.

Q. Which people are excused from joining the congregation ?

Ans. Women, minor children, the sick, those who have to attend on the sick, the lame, the maimed and the handicapped (e.g. footless people), very old people and the blind are exempted from joining congregational prayers.

Q. Under what circumstances and com-

pulsions does it become permissible for a well and able-bodied person to miss the congregational prayer ?

Ans. Obligation to offer the prayer in congregation is waived in the following circumstances :

(i) there being heavy rain;
(ii) the path to the mosque being slushy;
(iii) it being chilly cold;
(iv) it being night and the wind blowing in gales ;

(v) time for departure on journey by train, ship or aeroplane etc., being very near ;
(vi) one's feeling the call of nature;
(vii) meals having being served before one while he is very hungry. In the presence of anyone of the above compulsions, obligation to offer the prayer in congregation shall go.

Q. In which Ṣalāts congregational prayer is an emphasized precept of the Prophet ?

Ans. Offering Ṣalāts in congregation is an emphasized precept of the Prophet (Peace be on him) in all commanded Ṣalāts as well as in Ṣalāt for the two 'Īds. Congregational prayer for Tarāviḥ is a sufficing Sun-nah. (i.e. a sun-nah which, if performed by a certain number of

people in a locality, ceases to be binding on others).

Q. What is the minimum number of people required to form a congregation ?

Ans. Two is the minimum number. One of them would be the head of the prayer (Imām) and the other his follower. But in that case the follower shall stand to the right of the leader (in the same row). If the number of followers is two or more, the head shall stand in front.

Q. How should people stand in a congregation ?

Ans. They should stand adjoining one another, keeping the rows straight. No space should be left out in between. Children should be made to stand behind. It is undesirable for children to join the row of the grown-up people. Row for ladies should be behind that for the children.

Q. Will Salāt of the followers be affected if that of the head of the prayer gets nullified for some reason ?

Ans. Ṣalāt of the followers shall get invalidated the moment that of the head of the prayer gets annulled. The followers shall also have to revise it.

Q. Who deserves to be the head of a prayer?

Ans. The following persons deserve to be heads of prayers in order of merit, (i) a scholar, i.e. a person conversant with matters relating to Ṣalāt provided that he is also a person of upright conduct; (ii) a person who has more knowledge of the Qur-ān and recites it well; (iii) one who is more godfearing; (iv) one who is senior in age; (v) one who is of a noble nature and of good demeanour; (vi) one who is more handsome and commands respect; (vii) one who is of nobler blood.

Q. Who deserves to be the head of a prayer—the permanent Imām of a mosque, or a person superior to him, if he happens to be present at the moment in that mosque?

Ans. The permanet *Imām* is better than the newly arrived person although he is otherwise superior to the permanent *Imām*.

Q. Saying Ṣalāt behind what sort of people is undesirable (Makrūh)?

Ans. It is undesirable to say Ṣalāt behind people who are (i) innovators (in religion), (ii) transgressors; (iii) illiterate slaves; (iv) ignorant rustics; (v) an unscrupulous blind; (vi) ignorant persons of illegitmate parentage.

But *Salāt* can be said without any scruples behind (i) a slave or a rustic if he is a man of learning, (ii) a blind person if he is scrupulous and educated or recites the Qur-ān well, (iii) a person of illegtimate parentage if he is learned and righteous, provided that there is no one else superior to those mentioned above present in the mosque.

Q. Behind what sort of people is it totally forbidden to say Ṣalāt ?

Ans. Ṣalāt offered by a psson will not be valid behind a lunatic, a drunkard, a polytheist or an unbeliever.

(2) Ṣalāt of a major if led by a minor and of men behind women will not be valid.

(3) Similarly, Ṣalāt of a person who has had a formal ablution will not be valid behind a handicapped person (who has done Tayammum).

(4) Ṣalāt of a person with covered *Sa'r* behind one with uncovered *Satr* will also not be valid.

(5) Likewise, Ṣalāt of a person performing the R*ukū*' (bowing), *Sijdah* (prostration) will not be valid behind one who is doing these acts by

mere sign (because of some excuse or compulsion).

(6) Nor that of a person performing the Farḍ Ṣalāt will be valid behind one who is only saying the *Nafl* prayer.

(7) And finally ; a person saying Ṣalāt for one session (*Dhuhr*, for example) will not be valid behind a person saying Ṣalāt of another session (e.g., '*Aṣr*)

Q. Is it permissible to offer Tarāvīḥ prayer behind a minor ?

Ans. Even Tarāvīḥ is not allowed to be offered behind a minor. Nevertheless, if a person has attained to the age of fifteen can lead the prayers even if no other signs of puberty are visible in him.

INVALIDATORS OF ṢALĀT

Q. What do we mean by the term invalidators of Ṣalāt ?

Ans. Invalidators of Ṣalāt are things and circumstances which nullify the prayer and render it necessary for the worshippers to revise it.

Q. Name the invalidators of Ṣalāt.

Ans. These are the following :

(i) any speech in Ṣalāt, whether intentional

(ii) wishing anyone in whatever terms (e.g. saying AS-SALAMU 'ALAIKUM or other words used for the purpose) ;

(iii) returning another Person's wish, or blessing or responding to one who sneezes (with words like WA 'LAIKUM-AS-SALĀM WA RAḤMATUL-LĀH) ; or saying amen in response to the invocation of some one not joining the Ṣalāt ;

(iv) reacting to a bad news by the words like

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

IN-NĀ LIL-LĀHI WA IN-NĀ ILAIHI RĀJI'ŪN

to a good news by pronouncing

اَلْحَمْدُ لِلّٰهِ

ALḤAMDU LIL-LĀH, or

on learning an extraordinary news ;

سُبْحَانَ اللّٰهِ

SUBḤĀNAL-LĀH ;

(v) reacting to one's pain or disease in words or by exclamation like ah, oh, etc ;

(vi) interpolating in Ṣalāt when an error is committed by a person leading another congregation ;

(vii) reading the Qur-ān from the written or printed text ;

(viii) committing some grave mistake in recitation ;

(ix) doing too much of some extraneous act (besides the rituals of Ṣalāt such as would lead someone to suspect that the person concerned is not offering Ṣalāt ;

(x) eating or drinking, intentional or otherwise ;

(xi) walking more than two metres ;

(xii) turning the chest away from Qiblah without any compulsion ;

(xiii) performing *Sijdah* on an unclean spot ;

(xiv) remaining with uncovered *Sātr* for as long as one would complete one part of Ṣalāt.

(xv) asking from Al-lāh things in prayer that would properly be asked from human beings, e.g., "May Thou O Al-lāh; give me one hundred rupees this day" !

(xvi) crying in adversity or pain so that words of sorrow or grief become audible to others;

(xvii) for a major to give a loud laugh or even to laugh audibly;

(xviii) forging ahead of the *Imām*.

UNDESIRABLES OF ṢALĀT

Q. What acts are undesirable (Makrūh) in Ṣalāt?

Ans. These are the the following:

(i) *Sadl* which means leaving the clothes loose and hanging from the body, such as, leaving the two sides of a sheet of cloth hanging from the head or putting the coat etc., on the shoulders without putting the hands into its sleeves ;

(ii) helping oneself with one's clothes to keep them from soil or mud;

(iii) sporting with one's body or clothes;

(iv) going to offer Ṣalāt with shabby clothes on, such as one would not like to wear in a social gathering;

(v) putting in one's mouth some coin etc. although it does not completely block one's mouth in recitation; (If, however, the mouth gets blocked, the Ṣalāt will not be acceptable at all).

(vi) offering Ṣalāt without the cap on the head out of sheer carelessness and indolence;

(vii) offering Ṣalāt while one is feeling an urgent call of nature;

(viii) gathering the hair and forming a pig-tail of it on the head;

(ix) removing the pebbles from under the feet; (but if one finds it difficult even to lay the forehead on the ground for prostration, they may be removed in one effort.)

(x) struggling with one's fingers or inter-crossing the fingers of the two hands;

(xi) placing the hand on the back on either side of the body or on the hips;

(xii) scanning this side or that with or without turning the face from *Qiblah*;

(xiii) sitting like a dog, i.e., sitting with thighs upwards and touching the belly, while the knees kiss the chest and the hands rest on the ground;

(xiv) a male worshipper's placing the two wrists on the ground in prostration;

(xv) facing in prayer a person who is sitting with his face turned towards the worshipper;

(xvi) acknowledging greetings by a nod of the head or the waving of the hand;

(xvii) sitting with legs crossed without any excuse or compulsion;

(xviii) deliberate yawning, or not controlling the yawn when one is in a position to do so;

(xix) closing the eyes (but it is permissible if it is for purposes of concentration in prayer);

(xx) for the head of the prayer to stand under the arch (but there would be nothing wrong if the feet are outside the arch);

(xxi) for the head of prayer alone to stand on a raised (one arm-high) place (but it is permissible if some of those following him in prayer also share that raised platform);

(xxii) standing alone in a back row although room in the front row is not yet exhausted.

(xiii) saying prayers wearing clothes that bear the image of some animate object;

(xxiv) offering prayer at a place which has picture or pictures on one or more sides of it or over the head of the worshipper;

(xxv) counting on fingers the verses or chapters of the *Qur-ān* or the formula recited during the prayer;

(xxvi) offering prayer with a shawl or piece of cloth wrapped in such a way that the movement of the hands of the worshipper is hampered;

(xxvii) stretching the hands or twisting the body in order to fight indolence in prayer;

(xxviii) laying the forehead and nose in Ṣijdah on the rolls of the turban;

(xxix) doing things against the precepts of the Prophet (peace be on him) in the prayer.

ṢALĀT OF WITR

Q. Is Ṣalāt of *Witr Wājib* or *Masnūn*?

Ans. Ṣalāt of Witr is Wājib (ordained). It is as much emphasized as a commanded (Farḍ) Ṣalāt. It is compulsory to redeem it at another time if one fails to say it on time. It is a grave sin to cut it without any valid reason.

Q. How many *Rak'ahs* are there in the Ṣalāt of Witr?

Ans. It is a Ṣalāt with three *Rak'ahs*, the first two are followed by a *Qa'dah* (sitting). In ihe *Qa'dah* the *Tashah-hud* is recited after which is done the *Qiyām* (standing). The third *Rak'ah* is again followed by *Qa'dah* and *Tashah-hud*. After which the holy *Darūd* for the Prophet (peace be on him) and invocation to Al-lāh are said and the Ṣalāt is concluded by turning the face in Salām first to the right, then to the left.

Q. How is Ṣalāt of Witr different from other Salāts?

Ans. The main difference is that in the third *Rak'ah* of *Witr* Ṣalāt the invocation "*Qanūt*" is recited. The procedure for it is like this:

in the third Rak'ah after the Al-Fātiḥah and the *Sūrah* that shall follow it, raise your hands to your ears saying *Al-lāhu Akbar*. Then fold the hands as is usual in standing for Ṣalāt and say the *Qanūt* invocation. This done, do the bowing and the rest of the ritual as usual.

Q. Shall we say the *Qanūt* invocation audibly or inaudibly?

Ans. Everyone, whether the head of prayer or the individual, shall say the *Qanūt* invocation inaudibly.

Q. What must one do if he has not memorized the *Qanūt* invocation?

Ans. Any other invocation e.g.

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

RAB-BANĀ ĀTINĀ FID-DUNYĀ ḤASANATA(N)W-WA FIL-ĀKHIRATI ḤASANTA(N)W-WA-QINĀ 'AẒABAN-NĀR may be recited.

Q. What must the follower do if the head

of the prayer passes on to bowing before the former has completed the *Qanūt* invocation?

Ans. He shall cut short the *Qanūt* and follow the *Imām* in bowing.

MASNŪN AND *NAFL* PRAYERS

Q. What prayers are the Prophet's emphasized precept?

Ans. The following are the emphasized precepts of the holy Prophet (peace be on him):

(i) two *Rak'ahs* before the commanded prayer of *Fajr*;

(ii) four *Rak'ahs* (in one continuation) before the commanded prayers of Dhuhr and *Jum'ah*;

(iii) two Rak'ahs after the commanded prayer of Dhuhr ;

(iv) four *Rak'ahs* (in one continuation) after the commanded prayer of Jum'ah ;

(v) two *Rak'aths* after the commanded Mghrib prayer ;

(vi) two *Rak'ahs* after the commanded prayer of 'Ishā ;

(vii) twenty *Rak'ahs* of *Tarāvīḥ* prayer during *Ramaḍān*.

Q. What prayers are the unemphasized precept of the holy Prophet (peace be on him) ?

Ans. The unemphasized preçepts are the following :

(i) four Rak'ahs before the *'Aṣr* prayer ;

(ii) two Rak'ahs after the emphasized prayers in 'Īshā ;

(iii) six Rak'ahs in Maghrib after the emphasized *Masnūn* prayer of Maghrib ;

(iv) two Rak'ahs in *Jum'ah* after the emphasized *Masnūn* prayer ;

(v) two *Rak'ahs* by way of *Taḥiy-yat-ul-Wuḍū* (thanksgiving for ablution) ;

(vi) two *Rak'ahs* by way of *Taḥiy-yat-ul-Masjid* (thanksgiving to the mosque) ;

(vii) four or eight pre-noon *Rak'ahs* ;

(viii) two *Rak'a'is* after the Witr prayer ;

(ix) four, six or eight *Rak'ahs* of *Tahaj-jud* (prayer in the small hours of the morning).

(x) Ṣalāt-ut-Tasbīḥ (Ṣalāt with additional formula in praise of Al-lāh) ;

(xi) Ṣalāt-ut-Istikhāra (Ṣalāt seeking Al-lah's will or command in a certain matter) ;

(xii) Ṣalāt-ut-Taubah (prayer of repentance);

(xiii) Ṣalāt-ul-Ḥājah (prayer to seek fulfilment of some need or desire, from Al-lāh) ;

All the above Ṣalāts are unemphasized prayers.

Q. Where is it better to say the *Masnūn* prayer, in the mosque or at home ?

Ans. All the *Masnūn* and *Nafl* prayers excepting a few (such as Tarāvīḥ, Taḥiy-yat-ul-Masjid, Ṣalāt on the occasion of solar eclipse) are preferable to be said at home.

Q. At what hours is it undesirable to say the *Nafl* Ṣalāt ?

Ans. Any Nafl Ṣatāt in addition to the Masnūn-Rak'ahs before commanded prayer in *Fajr* (after the true dawn) is undesirable.

Nafl prayer is also undesirable from after the Ṣalāt of *Fajr* till sunrise.

Similarly, *Nafl* prayer after the commanded Ṣalāt of *'Aṣr* (and before the change of the sun's colour) is undesirable.

But in all of these hours a missed prayer if it is commanded can be said as also the *Sijdah of Tilāwah* (Sijdah due for reciting certain portions of the *Qur-ān*) and the funeral prayers without any scruples.

All prayers are, however, undesirable from sunrise till the time the sun attains to the height of a soldier's lance and at exact noon, as also from the time the sun changes colour till sunset.

Nevertheless, if the *'Aṣr* prayer for the day is still pending, it can be said even while the sun has changed colour or is setting.

Likewise, *Masnūn* and *Nafl* prayers at the time of ths *khutbah* for *Jum'ah* (oration before *the Jum'ah* prayer) is undesirable.

Q. What do we mean by change in the colour of the sun ?

Ans. The sun may be considered to have changed colour when it is transformed into a red circle and human gaze can be fixed on it.

TARĀVĪḤ PRAYERS

Q. Is Tarāvīḥ prayer *Masnūn* or *Nafl* ?

Ans. The Tarāvīḥ prayer is an emphasized preccpt of the prophet for both men and women. Saying it in congregation is a sufficing precept. This means that there will be no sin upon a person who says the Tarāvīḥ prayer at home if the locality in which he lives is already having arrangement for congregational Tarāvīḥ prayer. But if there is no arrangement for such a prayer in congregation the entire locality shall be accountable to Al-lāh for the sin.

Q. What is the time fixed for Tarāvīḥ prayer ?

Ans. The time allowed for Tarāvīḥ is from 'Ishā till *Fajr*. Tarāvīḥ can be said both before and after *Witr*. But it is better to say it before the Witr prayer. Nevertheless, if a person has missed a few Rak'ahs of Tarāvīḥ prayer, he can say Witr prayer with the Imām and complete the Tarāvīḥ after witr.

Q. How many Rak'ahs must be said in Tarāvīḥ and how ?

Ans. Saying twenty *Rak'ahs* in pairs of two each is the Prophet's precept. After every Taravīḥ (unit of four Rak'ahs) a little breathing time to be availed is desirable.

Q. Must we recite anything or sit silent during the period for rest (after each four R*ak'ahs* ?

Ans. We are free to sit silent or recite the *Qur-ān* slowly, or to repeat some fourmula or even to say the Nafl Ṣalāt individually.

Q. How is it to recite the whole of Qur-ān in the course of Tarāvīḥ prayers ?

Ans. It is Masnūn to recite the whole of Qur-ān once in this month. But it is better to do it twice in the month and even more commendable to do it thrice. It must, however, be remembered that reciting the whole of Qur-ān

twice or thrice during the month is commandaable only if no inconvenience is caused to the congreg tion. No regard should, however, be paid to people's lack of enthusiasm in going oves the whole of the Qur-ān once in the month.

Q. How is it to say the Tāraviḥ in the sitting position ?

Ans. It is undesirable to say Tārāvīḥ in the sitting position while one has the strength to do it in the normal (standing) position.

Q. How is it for people to sit outside the congregation while the Imām recites the Qur-ān and join the prayers only at the point when the Imām is about to pass on to bowing ?

Ans. It is an undesirable act. Prayer in congregation must be joined from the beginning.

Q. Is it permissible for a person who has missed the congregational Farḍ prayer to say the commanded prayer individually before joining the congregational Tarāv[illegible] prayer ?

Ans. Yes, it is permissible.

SAYING MISSED PRAYERS

Q. What do we mean by Adā and Qaḍa prayers ?

Ans. An Adā (on time) prayer is a prayer said on its proper time. *Qaḍā* (deferred) prayer is a *Farḍ* or *Wājib* prayer said after the lapse of its due time.

For example, the D͟huhr Ṣalāt will be Adā if said on time. But it will be Qaḍā if said after the expiry of the time limit fixed for D͟huhr.

Q. Which Ṣalāts must be said as Qaḍā prayers if missed on proper time ?

Ans. Qaḍā for all commanded Ṣalāts is *Farḍ*' that for *Wājib* Ṣalāts is Wājib, and it is the Prophet's precept to say *Qaḍā* for certain Masnūn Ṣalāts.

Q. How is it not to perform a *Farḍ* or *Wājib* prayer on time?

Ans. It is a sin not to say a commanded (*Farḍ*), ordained (Wājib) or an emphasized *Masnūn* prayer on its proper time. The sin is greater for failing to say the commanded and ordained prayers on time, and less for missing the Masnūn prayers.

Nonetheless, if a prayer is missed without intention (through forgetfulness or failure to awaken from sleep), it is excusable.

Q. At what time should one say the missed prayer ?

Ans. A person should say the missed prayer as soon as he remembers it. Delay in it is a sin. Nevertheless, if the time when one awakens or remembers it is already an undesirable hour for the purpose, it must be said after the undesirable time is over.

Q. How should one affirm his intention to say the missed or deferred prayer ?

Ans. The right manner for a person wishing to say a missed prayer is to affirm that he intends to say the prayer, say, for *Fajr* or Dhuhr for such and such day. Mere affirmation of intention to say a particular prayer without reference to the day to which it belongs is not enough.

Q. How should a person affirm his intention if he has missed a large number of Ṣalāts but does not know the number of days involved? For instance, what should be the precise terms of intention for a man who has missed prayers for a month or two at a stretch and knows that about thirty *Fajr* or D̲huhr prayers are due against him, does not remember the month in respect of which the prayers are due ?

Ans. In such a situation where we say the deferred prayer the intention should be affirmed that we are offering the first or last of the *Fajr*

prayers due from us. In this way the intention affirmed should expressly be mentioned in respect of the missed Ṣalāt which is now proposed to be offered as a deferred prayer.

Q. Where is it better to say the deferred prayer, at home or in the mosque ?

Ans. If an individual has missed a prayer, it is better that he offer it at home. Saying it in the mosque is also permissible. But the fact that one is now making up for the missed prayers should not be made known to others ; it is an undesirable act.

Q. What *Masnūn* Ṣalāt is there performing which as a deferred prayer is the Prophet's precept ?

Ans. *Masnūn* R*ak'ahs* of *Fajr*, if missed along with the commanded prayer, must be said along with the commanded prayers before the period of Zawāl (the time when the sun after attaining to its maximum height, starts cectining). But if it is said after Zawāl, only the commanded prayer (and no Masnūn prayer is to be said.

If, however, only the *Masnūn* prayer is missed, it alone cannot be said as a deferred prayer. To offer it before sunrise is undesirable.

And although it is not undesirable, to say the prayer after sunrise, it will no longer enjoy the status of a Masnūn prayer; it will only be a Nafl prayer.

Q. How is it if the Masnūn Rak-'ahs of Dhuhr meant to be said before the Farḍ prayer are left unsaid?

Ans. Masnūn prayers of Dhuhr and *Jum'ah*, if not said before the Farḍ prayer, can be said after it. These may be said before or after the usual two Masnūn Rak'ahs that follow the Farḍ prayers. It is, however, better to offer them after the above said two Rak'ahs.

CO-EVAL, JUNIOR PARTNER AND DEFAULTER (*Mudrik, Masbūq, Lāḥiq*)

Q. Who is a M*udrik* (co-eval with the Imām)?

Ans. *Mudrik* is a person who has joined and been present throughout the congregational prayer, i e. who partners the *Imām* from the word go and keeps him company till the last.

Q. Who is a Masbūq (junior partner)?

Ans. Masbūq is a person who joins the *Imām* one or more R*ak-'ahs* after the start of the prayer.

Rak'ahs after joining the prayers with the Imām such as one who joins the prayer with the Imām but dozes into a nap in Qa'dah (sitting) and remains as such, suffering the *Imām* to forge ahead by one or two more R*ak'ahs*.

Q. How and when should the *Masbūq* (*Imām's* junior partner) complete the earlier part of the prayer he has missed ?

Ans. The Masbūq should keep the *Imām's* company till he . (the Imām) has finished. On Imām's signalling the end of the congregational prayer, he should stand on his legs and complete the missed part of the prayer by picking up the threads of prayer from its very beginnning. This means that if he has missed only one Rak'ah, he should resume the Ṣalāt (after the Imām has ended) from Thanā, Ta'aw-wụẓ and Tasmiah and Al-Fātiḥa in that order. Then we will pass on to the recitation of some Sūrah and complete the prayer as usual. This shall include completing the whole Rak'ah, then going for Qa'dah and ending the Ṣalat. This is the way to redeem every missed Rak'ah.

If one has missed two Rak'ahs either of Dhuhr 'Aṣr-'Ishā or Fajr, the first R*ak'ah* should

be said with Thanā, *Tasmiah,* Al-Fatiḥah and a Sūrah from the Qur-ān. In the second Rak'ah, one should recite the Al-Fātiḥah and Sūrah and pass on to bowing, prostration and sitting in that order before rounding off the Ṣalāt with Salām.

In case one has joined the congregational prayer only in the fourth and final Rak'ah of Dhuhr, 'Aṣr or 'Ishā prayer, the missed three Rak'ah are to be said like this: the first Rak'ah is to be gone through with only the Al-Fatiḥah and a *Sūrah* followed by the *Qa'ḍah.* The second Rak'ah has also to be said with Al-Fatiḥah and the *Sūrah*. The third Rak'ah is to be said with only the Al-Fātiḥah. On completion of the third Rak'ah Ṣalāt shall come to an end in the normal manner.

If, however, it is the Maghrib prayer and we have joined the congregation only in the third and final Rak'ah, we must go through one Rak'ah with Al-Fātiḥah and Sūrah followed by the Qa'dah and the second Rak'ah in like manner. On completion of the second Qa'dah we turn our face in Salām and end the prayer

To sum up, if we have joined the congregation only in the last one Rak'ah the first Rak'ah when said after the congregational

prayer must be rounded off with a Qa'dah, no matter which Ṣalāt it is.

Q. What should the Masbūq (junior partner of the Imām) do if he has stood on his legs immediately after the Imām has turned his face in Salām, but the Imām has in the mean time proceeded to do the Sijdah Sahv (remedial prostration) ?

Ans. He should retreat his move and join the Sijdah back with the Imām.

Q. What if, by mistake, the Masbūq also turns his face in Salām with the Imām ?

Ans. No remedial Sijdah for such lapses becomes due against the Masbūq even if he has turned his face in Salām before the Imām or simultaneously with him. He should proceed with the next part of Ṣalāt in the usual manner. If, however, he has delayed the turning of his face till after the Imām has done it, it is incumbent (Wājib) on him to go through the remedial Sijdah towards the end of his prayer.

Q When and how should the Lāḥiq (defaulter in the midway) say the missed part of his prayer ?

Ans. The Lāḥiq should on recovery from the lapse (sleep etc.) first say the missed part of his prayer, independent of the Imām. He should say it as he would do had he followed the Imām, which means he should do no recitation (of the Qur-ān). He shall again join the Imām to complete the remaining part of prayer with the Imām only after he has said the missed part of the prayer. If, however, the Imām has in the mean time finished, he should say the rest of the prayer also in the manner prescribed or one who is following the Imām. No remedial Sijdah shall be due on him even he has committed a lapse, for he is to all intent and purpose a follower and there is no obligation for remedial Sijdah on a follower separately from the Imām.

REMEDIAL PROSTRATION
(Sijdah Sahv)

Q. What is Sijdah Sahv ?

Ans. Sahv in Arabic means to forget. Ṣalāt sometimes becomes faulty because of forgetfulness on the part of the worshipper. Some of the lapses are such as can be remedied by means of a couple of Sijdahs in the last sitting. They are known as remedial Sijdahs.

Q. What is the proper way to do the remedial Sijdah ?

Ans. The way to do it as follows ;

After Tashah-hud in the last sitting turn your face to one side in Salām, then say Al-lāhu Akbar and pass on to ijdah. Say the Tasbīḥ thrice in Sijdah. Then raise your head saying Al-lāhu Akbar and pass on to the second Sijdah. Once again raise your head saying Al-lāhu Akbar, sit down and say Tashah-hud, send blessings on the Prophet (say Darūd), recite the invocation to Al-lāh and turn your face in Salām on both sides, one after the other.

Q. How is it if one also recites the Darūd and the invocation between Tashah-hud and Salām ?

Ans. Some scholars favour the saying of Tashah-hud, Darūd and Du'ā before the remedial Sijdah as well as after it. It is, therefore, better to say them, but there is no harm either in shipping them.

Q. Is the remedial Sijdah ordained only for commanded prayers or other prayers as well ?

Ans. Injunctions about the remedial Sijdah are the same as for other categories of prayer.

Q. What will be the position if a person passes on to do the remedial Sijdah without turning his face in Salām on either side ?

Ans. The Ṣalāt shall be valid, but it is undesirable to do it deliberately.

Q. What will be the position if a person does the remedial Sijdah after he has turned his face in Salām on both sides ?

Ans. According to one tradition it is permissible. But the more weighty opinion is that we must turn the face only on one side. If, however, we have turned our face on both sides, no remedial Sijdah will do. The Ṣalāt has to be gone over again.

Q. What things make the remedial Sijdah compulsory ?

Ans. The remedial Sijdah falls due in anyone of the following contingencies :

(i) a Wājib having been ommitted ;

(ii) delay occurring in performing a Wājib act ;

(iii) delay occurring in performing a commanded act ;

(iv) some commanded act having been advanced in order ;

(v) some commanded act having been repeated (such as doing the bowing twice), or procedure for some Wājib act having been altered.

All the above contingencies shall render a remedial Sijdah necessary.

Q. What, if one deliberately does the acts which, if done inadvertantly, necessitate a remedial Sijdah ?

Ans. The remedial Sijdah cannot make good a deliberate error. Saying the Ṣalāt again in such a case is imperative.

Q. How many remedial Sijdahs must be performed if several things happen in a Ṣalāt which wauld even singly necessitate a remedial Sijdah ?

Ans. It is enough to do two Sijdahs in one continuation.

Q. What deviations from the norms of recitation render a remedial Sijdah necessary ?

Ans. The following deviations from the norms of recitation would render a remedial Sijdah Wājib :

(i) Al-Fātiḥah having being left out in the first or second Rak'ah or both in a

Farḍ Ṣalāt, and in one or more Rak'ahs of a Wājib, Masnūn or Nafl prayer ;

(ii) The whole of Al-Fātiḥah or greater part of it having been repeated in anyone of the above said Rak'ahs.

(iii) the Sūrah having been advanced and recited before the Al-Fātiḥah ;

(iv) the Sūrah having been left out in any prayer (whether Farḍ, Masnūn or Nafl) except in the third and fourth Rak'ahs of a Ṣalāt.

Provided always that all the above acts were committed inadvertently.

Q. Will a remedial Sijdah be necessary if a person fails to do justice with or proper gapping between the various constituents of the Ṣalāt ?

Ans. Yes, the remedial Sijdah will be necessary.

Q. What should one do if one has forgotten to do the first sitting ?

Ans. In rising from prostration if one is still nearer the position for sitting, he should do the sitting. In case he remembers the Qa'dah when he has already risen so much as

to be nearer the position for standing, he should skip sitting for the time being and do the standing. To remedy it, he should do the Sijdah towards the end and the Ṣalāt will be good.

Q. What other things render a remedial Sijdah necessary ?

Ans. The following lapses, if done by a person, render a Sijdah necessary to remedy them :

(i) doing the bowing twice ;

(ii) doing three Sijdahs in place of two ;

(iii) Tas͟hah-hud being left out in the first or second Qa'dah :

(iv) Darūd at least as much as :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

(AL-LĀHUM-MA ṢAL-LI 'ALĀ MUḤAM-MAD)

having been recited after Tas͟hah-hud in the first sitting, or sitting idle as long as one would take in saying the aforesaid words ;

(v) the Imām having recited underlips (below the audible pitch) in prayers meant to be said audibly ;

(vi) the Imām having recited audibly in prayers meant to be said below the audible pitch.

Anyone of the acts detailed above will render a remedial Sijdah necessary, provided the lapses are genuine i.e. they have been committed without intention.

Q. What should a follower do if, in following the head of the prayer, he himself commits some lapse or error ?

Ans. A lapse or error on the part of the follower does not render the remedial Sijdah necessary for him.

Q. What should a junior partner of the Imām (Masbūq) do, if he commits some error or lapse in saying the missed part of the prayer after the Imām has finished ?

Ans. In such an event a remedial Sijdah in the last sitting of the prayer is compulsory.

SIJDAH IN RECITATION
(Sijdah Tilāwah)

Q. What is a Sijdah Tilāwah ?

Ans Tilāwah means recitation. There are a few points in the Qur·ān which, if come across, either in reading or listening, make a

Sijdah compulsory for those who read or hear them. These are known as the Sijdahs in recitation.

Q. How many such points are there in the Qur-ān which, if come across in reading or hearing, render a Sijdah necessary ?

Ans. There are fourteen such points in the whole of the Qur-ān. These are also known as fourteen Sijdahs.

Q. How and when to do the Sijdah if one recites the Sijdah-verse outside Ṣalāt ?

Ans. It is better to do the Sijdah concurrently with the recitation of the verse that necessitates such a Sijdah. Doing it later is also all right. Delaying it unduly is undesirable.

For a Sijdah outside Ṣalāt the correct procedure is to say the Takbīr while you are on your legs, then go to Sijdah and be on your legs again, saying Takbīr. Sijdah done from a sitting position followed by another sitting is also permitted.

Q. What are the conditions precedent to Sijdah-in-recitation ?

Ans. Conditions precedent to Ṣalāt also

hold good for the Sijdah-in-recitation. These

(iii) cleanliness of site ;

(iv) concealable parts of the body being covered ;

(v) face being turned towards Qiblah ;

(vi) making intention to do the sijdah-in-recitation.

Q. What things invalidate a Sijdah-in-recitation ?

Ans. The factors that invalidate the Ṣalāt also nullify the Sijdah-in-recitation.

Q. What must one do if one has recited a Sijdah-verse twice or more than twice ?

Ans. Only one Sijdah is to be done if a single Sijdah-verse is recited or heard twice or more than twice in one sitting.

Q. What is the injunction for one who has recited two different Sijdah-verses in one sitting or the same verse in two different sittings ?

Ans. As many Sijdahs have to be done as is the number of the different verses recited in one sitting or of the different sittings in which a single verse has been recited.

Q. How is it if one skips over the Sijdah-verse in reciting the Qur-ān.

Ans. It is an undesirable act.

Q. How is it if one who is reciting the Qur-ān aloud in company, recites the Sijdah-verse at a low pitch outside the hearing of others.

Ans. It is not only permissible but desirable.

ṢALĀT OF THE SICK

Q. Under what circumstances can a sick person say his Ṣalāt in the sitting posture ?

Ans. A sick person can offer Ṣalāt in the sitting posture in anyone of the following circumstances :

(i) he has no strength to stand on his legs ;

(ii) standing causes acute pain to him ;

(iii) standing is likely to aggravate the disease ;

(iv) standing is likely to cause giddiness ;

(v) he has strength enough to stand but not to do the bowing or prostrating.

If, however, such a person can do the bowing and go prostate, he should do it.

If not, he should say Ṣalāt without it, merely by signs and gestures. The gesture for bowing and prostration is lowering the head. To signal prostration, the head should be lowered more than one does for the bowing.

Q. What should a person do if he can afford to stand for a certain period of time but not throughout ?

Ans. He is duty-bound to stand only as long as he can afford it.

Q. What should a sick person do if he has no strength even to sit ?

Ans. Let him lie down and pray. To do so, he should preferably lie down supine and direct his feet towards Qiblah. He should not stretch his legs ; but bend the kees double. He should also rest his head on a pillow etc. so that the head is raised. He should make signs by the head to mark the bowing and prostration.

Instead of lying supine (which is preferable) he may also lie down on his right side with face turned towards the north or on his left side facing south and say his Ṣalāt by sign. Of these two postures the former in which one turns to the right side is preferable.

Q. What should a sick person do if he has no strength even to say his Ṣalāt by sign ?

Ans. If he has no strength even to make signs by the head, he should delay his prayers. If he persists in such a plight beyond a day and night, he is not duty-bound even to say these missed prayers afterwards. Nevertheless, if he regains strength to make signs by the head within twenty-four hours, he is duty-bound to say his missed Ṣalāts as missed prayers (which cannot in any case be more than five).

ṢALĀT OF A PERSON ON-JOURNEY

Q. For how great a distance must one have intended for travel to qualify for the definition of a "person on-journey" ?

Ans. According to Shariah a "person on-journey" is one who intends to travel as far as takes three days to walk (on foot). It does not mean three day's continuous walking but travelling from morning till the decline of the sun. "Walk" means walk on ordinary pace and the day for the purpose is to be the shortest day.

Q. What do we mean by walk on ordinary pace, and three days' journey means how many miles ?

Ans. (i) Walk on ordinary pace means walk of a man travelling on foot. (ii) Three day's walk may, for the sake of convenience, be taken to mean forty-eight miles or eighty kilometers.

Q. What does the Shariah say about a person who covers the distance (walkable in three days) by train, bus or chaise drawn by the horses ?

Ans. He is to be treated as "on-journey", howsoever speedily he covers the distance.

Q. In what respect is the Ṣalāt of a person on-journey different from the normal prayer ?

Ans. A person on-journey offers two Rak'ahs instead of four for Dhuhr, 'Aṣr and 'Ishā. There is, however, no change in the prayers for Fajr, Maghrib and for Witr.

Q. What is the technical name given to this act of shortening the Ṣalāt from four Rak'ahs to two ?

Ans. It is called Qaṣr (shortening).

Q. When should a person on-journey start availing himself of the Qaṣr provison ?

Ans. He should start doing Qaṣr from the time he gets out of the bounds of his locality.

Q. How long should he avail himself of the provision for Qaṣr ?

Ans. He can avail it as long as he is on-journey and does not make the intention to stay in any one city, town or village for a minimum of fifteen days. But the moment he makes up his mind to stay at any one place for a period of fifteen days or more, he should start saying unabridged (full) Ṣalāt.

Q. What is the injunction about a person who had the intention to stay for three-four days, but the stay had to be prolonged for another term of three-four days as the job in hand could not be finished, and again the process was repeated in like manner until the stay went beyond the stipulated period of fifteen days ?

Ans. As long as he does not make an intention to stay for full fifteen days at a time, he should offer shortened prayers. The provision will hold even if the total period of stay exceeds fifteen days.

Q. What is the stipulation for one who, by mistake, says full four Rak'ahs of the Ṣalāt ?

Ans. If he has done the sitting after the second Rak'ah, one remedial prostration at the end will set the Ṣalāt right. Deliberate flouting

the stipulation will amoun to sin. But there is no blame if it is a genuine lapse. In this case two of the Rak'ahs will be counted towards Fārḍ while the other two will be Nafl prayers.

In case no sitting was done after the second Rak'ah, the commanded prayer will not be deemed to have been consummated. The whole exercise will turn into Nafl. Farḍ will have to be said once again.

Q. What is the injunction about a person on journey saying his Ṣalāt behind an on-station Imām ?

Ans The person on journey following an on-station Imām also becomes under obligation to say full four Rak'ahs.

Q. What is the injunction about a person on journey leading the prayers of those who are on station ?

Ans. In this case the on-journey head of the prayer will turn his face in Salām after two Rak'ahs and ask his on-station followers to go ahead with the remaining part of their Ṣalāt without him. Others in congregation will stand on their legs without turning their faces in Salām and complete their remaining two Rak'ahs. They should neither recite Sūrahs after Al-Fatihah in these two Rak'ahs nor will

they execute the remedial prostration in case of a lapse in Ṣalāt.

Q. Is Ṣalāt permissible on board a running train, aeroplane or ship ?

Ans. Yes, Ṣalāt is permissible to be said on a running train, aeroplane or ship. If it is possible to stand and say the Ṣalāt without fear of feeling giddy and falling down we must do it in the standing posture. If it is not possible, we are allowed to sit and say it. If, during the prayer, the train, the aeroplane or the ship changes its direction so that the worshipper no longer faces the Qiblah, let him also adjust himself so that the Qiblah remains before him.

FRIDAY PRAYER

Q. Is the Jum'ah prayer Farḍ, Wājib or Masnūn ?

Ans. Jum'ah prayer is a Farḍ Ṣalāt. There is greater emphasis on it than on the Dhuhr prayer. Dhuhr prayer is not to be offered on Friday. The Jum'ah prayer supercedes the Dhuhr prayer.

Q. Is the Jum'ah prayer commanded for every Muslim ?

Ans. The Jum'ah prayer is commanded for any male person who is free, major, sensible, physically fit and on-station. Thus, it is not obligatory on slaves, minor children, lunatics, the sick, the blind, the disabled and the like nor on women and persons on journey.

Q. Will Ṣalāt of the blind, the disabled, the women and persons on-journey be valid if they join the Jum'ah prayer ?

Ans. Yes, their Ṣalāt is valid and it will absolve them of the obligation to say the Dhuhr prayer.

Q. What are the conditions precedent for the Jum'ah prayer to be valid ?

Ans. The prerequisites of Jum'ah prayer are as follows :

(i) one's being in a town/city. The suburbs of a city used for purposes of graveyard or contonement also hold the order of the city. Jum'ah prayer in a small village would not be in order.

(ii) it being the permissible time for Dhuhr;

(iii) Khutbah (Jum'ah oration) being given before Ṣalāt ;

(iv) there being a congregation for prayer ; and

(v) there being free and general permission to all (to join the prayers).

Jum'ah prayer will be in order if all the above preconditions are met.

Q. What is the Masnūn way for giving Khutba (Jum'ah oration) ?

Ans. The procedure is like this : the Imām sits on the steps of the rostrum and the Mu'azzin calls the Azān. After Azān, the Imām faces the congregation, stands on his feet and gives his oration. On completion of the first part, he sits down for a while. Then again he is up on his legs and gives the second part of the oration. This over, the Imām alights from the steps of the rostrum and stands before the arch. The Mu'azzin then calls the Takbīr (formula for Azān with slight modifications) and all the assembly stands up and joins the head in prayer.

Q. At what place should the Azān for Jum'ah oration be called ?

Ans. It should be called in front of the Imām whether it is just at the foot of the rostrum or one or two rows behind. It could also be called from a point at the back of the

rows in the mosque or even outside it. All these things are permissible.

Q. How is it to give the Jum'ah oration or recite lines of poetry in it in languages other than Arabic ?

Ans. It is undesirable to give the Jum'ah oration in any language other than Arabic, but the obligation to give such an oration is in any case satisfied. It (the act of giving oration in other languages), however, lessens the reward from Al-lāh.

Q. What acts are forbidden to be done during the progress of the Jum'ah oration ?

Ans. All acts that divert the attention from the Jum'ah oration are undesirable. These are :

(i) talking;
(ii) busying oneself in the Nafl or Masnūn ṣalāt;
(iii) eating;
(iv) drinking;
(vi) answering comments or queries;
(vi) reciting the Qur-ān.

These acts become undesirable from the moment the Imām sets out to give his oration.

Q. What do we mean by congregation as a precondition for Jum'ah ?

Ans. Presence of three persons besides the Imām is essential for the institution of Jum'ah prayer. The Jum'ah prayer will not be good if fewer than three persons join the congregation.

Q What do we mean by there being general permission to one and all as a precondition for the Jum'ah prayer ?

Ans. It means that there must be general permission to everyone and anyone to join the Ṣalāt No Jum'ah prayer can be instituted at a place where permission to join the prayer is open to some and denied to some.

Q. How many Rak'ahs are there in the commanded Jum'ah prayer ?

Ans. It contains two Rak'ahs. One has to complete two Rak'ahs no matter whether one joins the prayer from the outset or after the completion of one Rak'ah or even as late as the last sitting.

THE TWO 'ĪD PRAYERS

Q. What things are the Prophet's precept or desirable on 'Īd days ?

Ans. These are as follows :

(i) taking bath and brushing the teeth (with a tooth-stick) ;
(ii) putting on the best possible clothes ;
(iii) applying perfume ;
after prayers on 'Īd-ul-Aḍḥa ;
(vi) covering the distance on foot ;
(vii) going by one route and returning by another ;
(viii) saying no Nafl prayers before 'Īd prayer ;
(ix) saying no Nafl Ṣalāt in the special 'Īd mosque after congregational prayers.

Q. How is it to say Takbīr (Al-lāh's glorification) en-route to the mosque ?

Ans. There is no harm in going to the mosque with Takbīr on a low pitch on 'Īd-ul-Fiṭr. On 'Īd-ul-Aḍḥā, however, it is preferable to say it audibly.

Q. Is the 'Īd prayer Wājib (ordained) or Masnūn (the Prophet's precept) ?

Ans Both the 'Īd prayers are ordained. They are ordained only for those who are duty-

bound to say the Jum'ah prayer. Conditions precedent for the Jum'ah prayer also hold good for 'Īd prayers. Time for the two 'Īd prayers, however, elapses before the first sign of the decline of the sun. The 'Īd oration is not commanded. Nor is it to be given before the Ṣalāt. It is the Prophet's precept to give it after the prayers.

Q. How many Rak'ahs are there in each one of the two 'Īd Ṣalāts and what is the procedure laid down for them ?

Ans. 'Īd Ṣalāts have two Rak'ahs each. There is no Aẓān or Takbīr to be called for them. First, we affirm the intention to say the ordained Ṣalāt for 'Īd-ul-Fiṭr or 'Īd-ul-Aḍḥa, as the case may be, behind a particular Imām with six extra Takbīrs. Then we say Al-lāhu Akbar with hands raised up to the ears, then drop the hands and fold them as usual and recite the Thanā. We again raise both hands to our ears saying Al-lāhu Akbar and drop them. We raise the hands and drop them saying Al-lāhu Akbar the second time and repeat the action the third time with the difference that now (on completion of three extra Takbīrs) we again fold our hands. The Imām then will say

Ta'aw-wuz and Tasmiah, recite Al-Fātiḥah and the Sūrah, and move on to bowing. When we are again on our legs for the second Rak'ah, the Imām will first do the recitation. This done, we will raise our hands to our ears and drop them and repeat the action three times. Then we say Takbīr for the fourth and last time without raising the hands and pass on to bowing and complete the Ṣalāt in the usual manner.

After the Ṣalât is over the Imām will give his oration and the congregation will listen to him in silence. Like the Jum'ah oration, the two 'Īd orations have also two parts each and it is the Prophet's precept to sit for respite in between the two parts.

Q. What are the special acts and directions for Īd-ul-Aḍḥa ?

Ans. They are as follows:

(i) repeating the Takbīr aloud while on way to the venue of 'Id-prayer;
(ii) eating nothing before the prayer; and
(iii) obligation to say the Takbīr for Tashrīq.

Q. What do we mean by the Takbīr for Tashrīq ?

Ans. The Takbīr said during the Tashrīq days after commanded prayers is known as Takbīr for Tashrīq ?

Q. Which days are known as the days of Tashrīq ?

Ans. Three days in the month of Ẕul-Ḥij-jah (11th, 12th and 13th) are known as the days of Tashrīq.

Q. When do the Takbīrs of Tashrīq begin and end ?

Ans The Takbīr is said for five days beginning on the day of 'Arafah (9th Ẕul-Ḥij-jah) followed by the day of Naḥr (10th of Ẕul-Ḥij-jah) and the three days of Tashrīq.

The Takbīr is started alongwith Fajr prayer on the 9th and is continued till the 'Aṣr on the 13th. It is ordained to say it after every commanded prayer. It must be called audibly immediately after a worshipper has turned his face in Salām. Women shall not say it aloud. The congregation must say it even if the head of the prayer forgets to repeat it.

Q. What is the formula for Takbīr and how many times it is to be repeated ?

Ans. The Takbīr of Tashrīq is as under:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

وَلِلّٰهِ الْحَمْدُ

AL-LĀHU AKBAR AL-LĀHU AKBAR LĀ ILĀHA IL-LAL-LĀHU WAL-LĀHU AKBAR AL-LĀHU AKBAR WA LIL-LĀH-IL-ḤAMD.

It is ordained to recite it once.

FUNERAL PRAYER

Q. Is the funeral prayer Farḍ or Wājib or Masnūn ?

Ans. Funeral prayer is a sufficing command. The entire locality shall be absolved of the onus even if as few as one or two persons have said it. But if no one has said it, the entire locality shall be presumed to have sinned.

Q. What are the preconditions to the funeral prayer ?

Ans. The preconditions are as follows :

(i) the dead person having been a Muslim;
(ii) the dead body being clean;
(iii) the shroud of the body being clean ;
(iv) the Satr being covered ;
(v) the dead body being placed before the one who is offering the Ṣalāt.

As for those who join the Ṣalāt, the same preconditions will operate (excepting the condition regarding timings) as have been discussed in respect of other kinds of Ṣalāt

Q. What is the complete formula for the funeral prayer ?

Ans. It is like this :

(i) forming a row by standing for the prayer. If the assembly is large, it is better to form three, five or seven rows. After the rows have been properly formed, one should affirm the intention as follows · "I hereby offer the funeral Ṣalāt for the sake of Al-lāh to pray for His mercy on this deceased person, behind this Imām".

Then the Imām will call the Takbīr aloud and those behind him shall say it outside the hearing of others. While doing so, they shall raise their hands to both their ears and fold the hands below the navel. The Imām and his followers then shall say the T͟hanā at a low pitch. It is better to interpolate the words.

جَلَّ ثَنَاؤُكَ

(JAL-LA THANĀ'UKA)

after

تَعَالٰى جَدُّكَ

(TA'ĀLĀ JAD-DUKA)

Then the Imām shall call the second Takbīr aloud and the followers will do it at a lower pitch without anyone raising their hands. The entire assembly including the Imām will then recite the two Darūds meant for usual Ṣalāts at a low pitch. Then they shall call Takbīr for the third time in the manner of the second.

If the dead body is of an adult the Imām and the assembly will recite the following formula :

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ۔

(AL-LĀHUM-MA-GHFIR LIḤAY-YINĀ WA MAY-YITINĀ WA SHĀHIDINĀ WA GHĀ'IBINĀ WA SAGHĪRINĀ WA KABĪ-RINĀ WA ZAKARINĀ WA UNTHĀNĀ.

AL-LĀHUM-MA MAN AḤYAITAHU MIN-NĀ FA AḤYIHĪ 'ALAL-ISLĀM WA MAN TAWAF-FAITAHU MIN-NA FA-TAWAF-FAHU 'ALAL-ĪMĀN).

O Al-lāh accord peace to the living, the dead, the present, the absent, the young, the old, the male and the female from amongst us. O Al-lāh, those whom thou woudst keep alive keep them on Islām and strike dead whom thou woudst on Imān).

If the dead body is of a male minor the following formula should be recited :

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

(AL-LĀHUM-MA-J'ALHU LANĀ FAR-ṬA(N)W-WA-J'ALHU LANĀ AJRA(N)W-WA ẒUKHRA(N)W-WAJ'ALHU LANĀ SHĀFI'A(N)W-WAMUSHAF-FA'AN.

(O Al-lāh make him (the deceased child) a forerunner for our salvation and make it (the afflication of his separation) a thing of reward and a deposit for us and make him the one who will intercede on our behalf and whose intercession is accepted by thee.

If the dead body is of a female minor, the same formula should be repeated with the

changes of gender in the Arabic text at three places :

وَاجْعَلْهُ

WAJ'ALHU is to be changed to

وَاجْعَلْهَا

WAJ'ALHĀ,

شَافِعًا وَّ مُشَفَّعًا

SHĀFI'A(N)W-WA MUSHAF-FA'AN to

شَافِعَةً وَّمُشَفَّعَةً

SHAFI'ATA(N) W-WA MUSHAF-FA'ATAN.

This done the Imām will say the fourth Takbīr aloud and those behind him shall say it at a low pitch. After it, the Imām will turn his face for Salām first to the right and then to the left.

Q. What things should we dc after the completion of Ṣalāt ?

Ans. Immediately on completion of Ṣalāt, the bier should be carried for burial. While doing so, the verses or the formulas that one

feels like repeating, may be said at a low pitch. Saying it aloud is undesirable. We should give thought to the dead person's immediate next stage, i.e., the grave and the reckoning he or she shall be subjected to and to the transience of this world. We should also pray for salvation and peace for the dead. On reaching the grave-yard the dead body should be consigned to the grave.

FASTING—AS A COMMANDED ACT

Q. What is fasting ?

Ans. Fasting means willing abstention from eating, drinking and satiṣfaction of certain demands of the flesh, from predawn to sunset.

Arabic equivalents for fasting are Ṣaum and Ṣiyām. The breaking of the fast is known as Īfṭār.

Q. Fasting is of how many types ?

Ans. It could be of the following eight types :

(i) Farḍ Mu'ay-yan (command with stipulation of time) ;

(ii) Farḍ Ghair Mu'y-yan (command without stipulation of time) ;

(iii) Wājib Mu'ay-yan (or dained with stipulation of time) ;

(iv) Wājib Ghair Mu'ay-yan (ordained without stipulation of time);

(v) Masnūn (the Prophet's Precept);

(vi) Nafl (supererogatory);

(vii) Makrūh (undesirable);

(viii) Ḥarām (forbidden).

Q. Which fasts fall under the category of commanded with stipulation of time?

Ans. One month's fasting in a year during Ramaḍān is a command with stipulation of time.

Q. Which fasts are commanded without the stipulation of time?

Ans. If a person has missed fasts in Ramaḍān for some valid excuse or otherwise, keeping these fasts at some later date is a command without the stipulation of time.

Q. Which fasts are ordained with the stipulation of time?

Ans. Taking a vow to fast on some appointed day or date makes fasting on that particular day or date ordained with the stipulation of time. One such case could be of a person who has taken a vow to fast to please Al-lāh, say, on the first of Rajab should he get through the examination for which he is to appear.

Q. Which fasts are ordained without the stipulation of time ?

Ans. Fasts for expiation and those to keep a vow without the stipulation of any day or date are fasts without the stipulation of time. An example of it could be of a person who has taken a vow to be on fast for three days should he stand first in the examination.

Q. Which fasts are the Prophet's Precept ?

Ans. There are no emphasized Precepts of the Prophet for fasts. But the fasts that have been kept by the Prophet or we have been exhorted to by him to keep them are known as Masnūn fasts. These are (i) fasts on the 9th and 10th (two days) of the month of Muḥar-ram. These are also known as 'Ās͟hūrah fasts, because 'Ās͟hūrah is the name given to the 10th of Muḥar-ram, (ii) a fast on 'Arfah (the 9th of Ẓul-Ḥij-jah, and (iii) fasts on Ay-yām-ul-Abyaḍ (brighter days, i.e., the 13th, 14th and 15th of every month from the lunar Hijrah calendar).

Q. Which fasts are supererogatory (Nafl) ?

Ans. All fasts other than those falling under the category of commanded or ordained and the fasts that are the Prophet's Precept are classed as supererogatory. Some of these hold the promise of bountifil reward. They are :

(i) fasts on six days of Shaw-wāl ;
(ii) fast on 15th of Sha'bān,
(iii) fasts on Fridays ;
(iv) fasts on Mondays ;
(v) fasts on Thursdays.

Q. Which fasts are undesirable ?

Ans. The following fasts are undesirable :

(i) fasts on Saturdays only ;
(ii) fasts on 'Ashūrahs (the 10th of Muḥarram) only ;
(iii) fasts on the Nauroz (a festival of Persians)
(iv) Nafl fasts by a housewife without the permission of her husband.

Q. Which fasts are forbidden ?

Ans. Fasting is forbidden on the following five days of the year :

(i) the two'Id days, namely, 'Īdul-Fiṭr and 'Īd-ul-Aḍḥa ;
(ii) the three days of Tashrīq, namely, the 11th, 12th & 13th of Ẓulḥijjah.

FASTS IN RAMAḌĀN

Q. What virtue is there in fasting during Ramaḍān ?

Ans. Fasts during **Ramaḍān hold the** promise of great reward from **Al-lāh. The Ḥadīth** speaks of a number of virtues **associated with** them.

For instance, the Prophet has said that all previous sins are forgiven of a man who fasts to please Al-lāh.

Another Ḥadīth says that the smell (stinct) coming out of the mouth of a person on fast is better even than the perfume of the musk. From a third Ḥadīth we learn that Al-lāh says: "fasting is specially for Me and I will give the reward for it." Many other similar traditions speak of great virtues of fasting.

Q. Which people are commanded to fast during Ramaḍān?

Ans. Fasting is a command for every Muslim man or woman who is a major and whose senses are intact. Any one denying the commanded nature of these fasts is an unbeliever and those missing such fasts without a valid excuse are sinners and transgressors.

Although minors are not duty-bound to fast and pray, we are directed to make them do so even before they attain to the age of puberty in order to acclamatize them to these holy acts. The Ḥadīth says that we should get the child to offer Ṣalāt under command even when he is seven. But if he gets ten years of age, we may even thrash him, if necessary, to make him say the prayers. Similarly, when a minor becomes

strong enough to endure the rigours of fasting, let us make him do it as much as he can.

Q. What are the grounds that permit one to miss the fasts ?

Ans. The grounds are as follows :

(i) a person on journey is permitted to miss the fast. But if it does not cause undue hardship, it is preferable for him to fast ;

(ii) Sickness i.e. an ailment or disease which runs the risk of getting aggravated as a result of fasting ;

(iii) one's being very old ;

(iv) pregnancy, specially if fasting is likely to cause harm to the mother or to the baby in the womb.

(v) suckling the baby, specially if fasting is harmful to the baby or the woman who is giving suck ;

(vi) hunger or thirst being so acute as to pose a danger to life ;

(vii) no fasting is permitted for women during their period of manstruation.

SIGHTING THE MOON AND GIVING TESTIMONY FOR IT

Q. How is it to try to sight the moon for the month of Ramaḍān ?

Ans. Trying to sight the moon for the month of Ramaḍān and scanning the horizon for it on the 29th of Sha'bān is ordained. It is, likewise, desirable to try to sight the moon for the month of Sha'ban on the 29th of Rajab so that correct estimate of the 29th of Sha'bān later is made possible. If on the 29th of Sha'bān the Ramaḍān moon is sighted, fast must be kept the next morning. If no moon has been sighted although the horizon was clear, no fast should be kept in the morning. If, however, the horizon was under cloud or dust, eating and drinking should be avoided until ten or eleven o'clock in the morning. If in the meantime word about the sighting of moon is received through some reliable source, we must intend for the fast. If not, we should resume eating and drinking. But intending for the fast on the day following the 29th of Sha'bān under the assumption that if Ramaḍān has not commented it will be counted as a Nafl fast is undesirable.

Q. What testimony is dependable for the Ramaḍān moon ?

Ans. If the sky is not clear because of cloud or dust, the testimony of one truthful and godfearing person shall be good for the opening

of Ramaḍān whether such a person is a man or woman, free or slave. Similarly, testimony of a person who is not known to be a trangressor and who looks godfearing on the face of it, is also reliable.

Q. What testimony is acceptable for the 'id moon?

Ans. In the event of the horizon being not clear, the testimony of two pious and truthful men or of one man and two women shall be good.

Q. How many people must testify to having sighted the moon in the event of the horizon being clear?

Ans. If the horizon is clear, people in such a large number must be there to the sighting of the moon that their version becomes beyond the suspicion of concoction and falsehood. The number should be large enough to inspire confidence and trust in the minds of the people.

Q. Will the word about the sighting of the moon in a distant city or town be acceptable to the people of another locality?

Ans. The news from whatever distant a place it comes could be acceptable. For instance, the people in Burma have not sighted the moon, but still they will have to observe

the missed fast at a later date should a person from Bombay testify to having sighted the moon before them. Provided always that the testimony comes from a source cognizable in Shariah. Telegraphic message is not acceptable in Islām.

Q. If a lone person sights the Ramaḍān moon whose testimony is not accepted by scholars of the Shariah for purposes of fasting, is he dutybound to start fasting as an individual ?

Ans. Yes, he is ordained to fast. But if he has counted thirty days of fasting on the basis of his own testimony, but still the 'īd moon has not been sighted, he shall have to fast even on the 31st day alongwith others.

INTENTION

Q. Is it essential to affirm one's intention for fasting ?

Ans. Yes, intention is a must for fasting. If a person somehow abstains from eating, drinking and sexual pleasures from true dawn till sunset without intention to fast, it will not amount to fasting.

Q. What maximum time limit is appropriate by which one must affirm the intention ?

Ans. For fasts in Ramaḍān as well as for vows with the stipulation of day or date as also for Msnūn and Nafl fasts the intention to fast may be affirmed either in the night before or in the forenoon of the day (which Shariah starts with true dawn and ends with sunset). For example, if the true dawn breaks at 4 a.m. and the day as recognized by the Shariah lasts fourteen hours, the middle of the day falls at 11 a.m. It is, therefore, necessary to affirm the intention before 11 a m. on such a day.

In case of the missed fasts of Ramaḍān or fasts either of expiation or in respect of vows without the stipulation of time and date, the intention must be affirmed before the break of the true dawn.

Q. What is the formula for the intention ?

Ans. In the case of fasts of Ramaḍān or of vows with the stipulation of time or the Masnūn and Nafl fasts one is free either to affirm the intention expressly in respect of these fasts or for fasts in abstract or even for Nafl fasts. In any case a fast in Ramaḍan will be reckoned as a fast of this month and a fast of vow on a day already appointed by a person will count towards it. In the rest of the days it will be a Masnūn or Nafl fast. In case of

fasts of expiation or of vows without the stipulation of day as also in respect of the missed fasts of Ramaḍān, express intention in respect

Ans. Intention means making up one's mind. To have a resolution in mind is enough. To express it in words is no doubt better. But no harm will come if it is not expressed in words.

DESIRABLES IN FASTING

Q. What are the desirable acts in fasting ?

Ans. The desirable acts in fasting are as follows :

(i) eating something for Saḥri (predawn meals).

(ii) affirming the intention in advance i.e. on the night before ;

(iii) delaying the Saḥri as long as one is sure that eating will be completed before true dawn :

(iv) making haste in Ifṭār when no doubt is left about the setting of the sun ;

(v) avoiding evils like telling lies and use of abusive language :

(vi) breaking fast with dry or fresh dates or in their absence, with water.

Q. What is Saḥri and at what time should it be taken ?

Ans. Saḥri is eating something towards the end of the night before true dawn. Appropriate time for it is the fag end of the night before true dawn. Eating something for Saḥri is the Prophet's precept. It will attract great reward from Al-lāh. Even if one is not hungry one helping or two should be taken.

UNDESIRABLE ACTS IN FASTING

Q. What acts are undesirable in fasting ?

Ans. The acts, undesirable in fasting, are as under :

(i) chewing gum or keeping something in the mouth ;

(ii) tasting something ; nevertheless if a woman has a husband who is ill-natured and haughty, she is allowed to taste the salt of a preparation with the tip of the tongue ;

(iii) spreading one's legs too wide in cleansing after the satisfaction of the nature's call or overdoing either in rinsing the mouth or passing water through the nose ;

(iv) collecting too much saliva in the mouth and swallowing it ;

(v) back-biting, speaking falsehood and using abusive language ;

(vi) demonstrating impatience or nervousness (because of fasting).

(vii) deliberately postponing the bath till after the true dawn when bath becomes due.

(viii) cleaning the teeth with a powder or by crushing the soft coal in the mouth ;

Q. What acts are not undesirable during fasts ?

Ans. The following acts are not undesirable in fasts :

(i) putting antimony into eyes ;

(ii) applying oil on the body or the hair ;

(iii) taking bath to cool oneself ,

(iv) brushing the teeth even with the green twig of a tree ;

(v) applying or inhailing perfume ;

(vi) eating or drinking something through forgetfulness ;

(vii) vomiting without intention or without outside effort ;

(viii) swallowing one's saliva ;

(xi) getting a fly or smoke down one's throat without intention.

The above acts neither nullify nor affect the fast.

Q. What do we mean by Nullifiers of fast?

Ans. Nullifiers are acts that break or invalidate the fast. Nullifiers are of two kinds : those that make it necessary for us to make up for the missed fast at a later date and those which render expiation necessary.

Q. What Nullifiers render Qaḍā (missed) fasts necessary ?

Ans. These are :

(i) a situation where someone else has forcibly put something into your mouth provided it also gets down the throat ;

(ii) you know that you were fasting and yet some water went down your throat accidentally while rinsing the mouth.

(iii) your stomach threw out something and you again put it back down the throat deliberately ;

(iv) you threw out a mouthful of vomit through your effort ;

(v) you deliberately swallowed something such a pebble a piece of stone, a seed, a nut or a piece of clay or paper ;

(iv) you freed with the help of your tongue some eatable stuff that was of the size of a grain of gram (or more) and had got stuck in the teeth, and swallowed it. But if you had taken the stuff out of the mouth and then taken it down, your fast will immediately break even though the stuff is not even of the size of a grain of gram ;

(vii) pouring oil into the ears ;

(viii) putting snuff into the nose ;

(ix) swallowing back the blood coming out of the mouth provided the blood forms the greater part of the saliva thus swallowed ;

(x) eating something through forgetfulness and persisting in eating in spite of the realization of the mistake under the impression that the fast has already got broken ;

(xi) eating for saḥri under the impression that true dawn had not broken although it was later discovered that it really had.

(xii) breaking a fast other than for Ramaḍān with full intention ;

(xiii) breaking the fast before time being deceived by dust or cloud ;

In all situations only the fast thus nullified has to be observed again.

Q. Under what circumstances do both the Qaḍā (missed) and Kaf-fārah (expiation) fasts become necessary ?

Ans. Both the Qaḍā fast and the expiation become necessary if anyone of the following situations arise during a Ramaḍān fast :

(i) deliberately eating or drinking anything that is used as a diet, medicine or for the pleasure of the palate ;

(ii) doing the sex act with due intention ;

(iii) having one's vein punctured or applying antimony to the eyes then eating or drinking something with full intention under the impression that fast already stands broken as a result of anyone of the above mentioned acts.

Q Is a person whose fast has got nullified because of one or other reason permitted to eat and drink during Ramaḍān ?

Ans. No, he is on the other hand, duty-bound to abstain from eating and drinking until evening. Similarly, if a person on journey gets back home before sunset, a minor attains to the stage of puberty, a woman gets clear of manstruation or a lunatic regains sanity during the day, they are also duty-bound to complete the rest of the day without eating or drinking as though they were fasting.

Q. Does any fast other than that of Ramaḍān, if disturbed deliberately, make expiation necessary ?

Ans. No, expiation becomes called for only if a fast in Ramaḍān is tampered with. No fast at any other time (even though it be to redeem the missed fast of Ramaḍān), if tampered with, makes expiation necessary.

REDEEMING THE MISSED FASTS

Q. What situations, if and when they arise, make it necessary for a person to redeem the missed fast at a later stage ?

Ans. The situations are as follows :

(i) missing commanded or ordained fasts which have stipulation of time attached with them ;

(ii) missing fasts under some valid excuse;

(iii) intentional or unintentional break in the middle of a fast due to one exigency or the other.

Anyone of the above mentioned situations shall make it necessary for a person to redeem a missed fast at a later stage.

Q. When must one redeem the missed fast ?

Ans. He must do it in the first available convenience. Delaying the redemption of such fasts without a valid excuse is undesirable.

Q. Is it necessary to redeem all the fasts missed by a person in one continuation ?

Ans. No, we are free either to keep such fasts in one continuation or with gaps in between.

Q. What should one do in the event of the approach of the next Ramaḍān while fasts missed in a previous Ramaḍān have not been redeemed so far ?

Ans. In this case fasts for the month in progress must be completed first. Those missed in the past may wait till the conclusion of the month.

Q. What is the injunction in Shariah about a Nafl fast broken by a person in the middle ?

Ans. It is ordained to redeem these fasts at a later date. It is because even Nafl fasts and prayers become ordained once they are started.

Q. What must one do if one does not have strength enough to redeem the missed fasts ?

Ans. If a person being too old is not able to fast at all or he is so seriously ill as to have no chances of survival, Fidyah (compensation money) for the same may be given.

Q. How much compensation money is to be given for a missed fast ?

Ans. A quarter short of two seers of wheat or double this measure of barley or an equivalent amount of any other foodgrain e.g. rice, millet etc., is the compensation for each missed fast.

The same amount of compensation holds good for each commanded prayer missed. But resort to compensation for Ṣalāt should not be taken to unless one is no longer in a position to say it even by the sign of the head. If a person is not in a position even to say it by sign till his death, or more than six prayers

have elapsed in this state, Ṣalāt is no more a command for him. So, the provision for the compensation of Ṣalāt is like this that if missed Ṣalāts relate to a period when one had the ability to say them, compensation in the event of death may be paid only in respect of such Ṣalāts.

Q. Is it permissible for one person to fast on behalf of another person who missed a certain number of commanded fasts and died without redeeming them ?

Ans. No, fasting by another man will not absolve the dead person of his accountability. The surviving member of the family can nevertheless pay the compensation money for him.

EXPIATION (Kaf-fārah)

Q. What is the Kaffāra (expiation) for the deliberate breaking of fast ?

Ans. The actual expiation is freeing a slave. But as slaves are no longer found in this part of the world, expiation could take two forms : either to fast continuously for two months or if one does not have strength enough to stand two months' fasting, he should feed sixty poor and hungry persons to their fill two

times a day or in lieu give compensation to sixty persons at the rate of one seer and three quarters of wheat or price thereof or some other foodgrains as rice, millet etc. (Seer here means a seer equal in weight to eighty English one-rupee coins).

Q. Is it permissible to give the entire quantity of foodgrain (2 maunds and 25 seers) meant for sixty destitutes to a single needy person ?

Ans. Yes, it is allowed provided one seer and three quarters of wheat is given to a single individual each day for sixty days, or he is fed twice a day for as many days. But if more than the measure of foodgrain or the price prescribed for one day is given to a person in one lump, it shall still be counted as expiation for one day, and no more.

Q. How is it if less than one seer and three quarters of wheat is given to a needy person ?

Ans. It is permissible neither to give more nor less than the measure prescribed for one day to a person in a single day.

Q. What is the injunction about a person

of sorrow or grief become audible to others;

who breaks several fasts of Ramaḍān in the middle ?

Ans. Only one expiation will be due from him.

I'TIKĀF (Seclusion in a Mosque)

Q. What do we mean by I'tikāf (seclusion) ?

Ans. I'tikāf means staying in a mosque as a mode of worship with the intention to please Al-lāh. The stay should be in a mosque where prayer is said in congregation.

Q. Why is it considered a form of worship to stay in the mosque ?

Ans. It is but natural that stay in a mosque should be considered as an aspect of worship and a source of Al-lāh's pleasure because by doing so a person enṣures his staying away from his wanderings, his amusements, his revelries and his daily vocation.

Q. At which place should a woman sit in seclusion ?

Ans. She should sit in seclusion in her own house at the place used by her for offering Ṣalāt. With the intention to sit in I'tikaf, she should remain there all the time. She should not

leave the place or go to the courtyard or any part of the house, except for easing the call of nature. If, however, no place is fixed for worship in the house, she should earmark a spot for the purpose and sit there.

Q. Enumerate some of the benefits accruing form I'tikāf.

Ans. The following are some of the benefits of I'tikāf :

(i) a person in I'tikāf in a way dedicates his entire body and time to the worship of Al-lāh ;

(ii) such a person keeps away from involvement in worldly affairs and therefore many possible acts of sin ;

(iii) being in a state of seclusion makes him as though he were all the time busy, saying his prayers. For he is in effect all the time sitting in wait for Ṣalāt and congregational prayers ;

(iv) while in seclusion a person emulates the morals of angels because he is constantly worshipping and glorifying Al-lāh ;

(i) talking things pious and decent;

(ii) busying oneself in the recitation of the Qur-ān;

(iii) studying and teaching to others the things of religion;

(iv) exhorting others to do good;

(v) sitting for seclusion in the main mosque (with arrangements for the Jum'ah prayer).

TIMINGS FOR I'TIKĀF

Q. What is the minimum required duration for I'tikāf ?

Ans. As fasting is a precondition for Wājib I'takāf, it must needs be for a minimum period of one day. Thus, it is not correct to intend for I'tikāf for part of the day, say, two, three or four hours or for the night.

The time stipulated for the emphasized Masnūn seclusion is the last ten days of Ramaḍān. There is no stipulation of time for the Nāfl I'tikāf. It could even be for five or ten minutes. If we make intention for I tikāf each time we enter the mosques we will get reward for seclusion for several times every day.

cept of the Prophet (Peace be on him). Which means that even if a few people do it, all the rest are absolved of their responsibility.

Q. Which I'tikāf is desirable ?

Ans. All seclusions other than those that are either ordained or the Prophet's emphasized precept are desirable. I'tikaf is allowed on any day of the year.

Q. What are the conditions for I'tikāf to be in order ?

Ans. Preconditions for I'tikāf are :

(i) one's being a Muslim;

(ii) being clear of major uncleanness, or manstruation (in the case of women);

(iii) sane state of mind;

(iv) having the intention to sit in seclusion;

(v) sitting for seclusion in a mosque where congregational prayer is regularly held.

All these are conditions of general nature which hold good for all kinds of seclusion. In case of Wājib I'tikāf, however, the person concerned must also be fasting.

DESIRABLES OF I'TIKĀF

Q. What things are desirable in Itakāf ?

Ans. These are :

(i) talking things pious and decent;

(ii) busying oneself in the recitation of the Qur-ān;

(iii) studying and teaching to others the things of religion;

(iv) exhorting others to do good;

(v) sitting for seclusion in the main mosque (with arrangements for the Jum'ah prayer).

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PERMISSIBLES OF I'TIKĀF

Q. Under what circumstances can a person observing I'tikāf come out of the mosque ?

Ans. He can come out of the bounds of the mosque for anyone of the following reasons :

(i) for easing the call of nature;
(ii) for having the commanded bath;
(iii) on a Jum'ah day well in time to be able and reach the Jum'ah mosque and say four Masnūn Rak'ahs before the start of the Imam's address;
(iv) for calling the Aẓān from the spot fixed for it.

Q. How far can one go to ease the call of nature ?

Ans. One can go to his house for the purpose however far it is. In case he has two houses; he must go to the one that is nearer the mosque.

Q. Can a person in I'tikāf come out of the mosque to join the funeral prayers ?

Ans. If he had affirmed the intention to move out of his seclusion for such a purpose, he can do so. Otherwise, he cannot leave the mosque.

Q. What other things are permissible durring the period of Seclusion ?

Ans- Eating, drinking and buying things of necessity provided these things are not available inside the mosque. Solemnization of one's Nikāh (marriage contract) is also permissible during I'tikāf.

UNDESIRABLES & NULLIFIERS OF I'TIKĀF

Q. What things are undesirable in I'tikāf ?

Ans. Things undesirable in I'tikāf are ;

(i) going completely speechless regarding it as a form of worship;

(ii) bringing and trading merchandise within the premises of the mosque;

(iii) indulging in quarrels or saying unseemly things.

Q. What things nullify the I'tikāf ?

Ans. The following acts nullify the I'tikāf :

(i) coming out of the mosque intentionally or through forgetfulness;

(ii) having sex act during I'tikāf;

(iii) overstaying in the house after the valid excuse for which one had come out of the mosque (ṣuch as easing the call of nature etc.) was over;

(iv) coming out of the mosque because of sicknesss or fear.

All the above circumstances will terminate the I'tikāf instantly.

Q. Is it ordained to redeem a broken I'tikāf at a later date ?

Ans, Redeeming an ordained I'tikāf that has been disturbed is ordained. Masnūn and Nafl seclusions, if disturbed in the middle, need not be redeemed.

TAKING VOWS

Q. How is it to take vows ?

Ans. Taking vows is allowed and fulfilling such vows after the prayers have been answered, is compulsory.

Q. Is it ordained to fulfil every vow ?

Ans. A vow which is not for things against religion and are in keeping with the stipulated conditions must be fulfilled. But fulfilling a vow which goes against the tenets of religion is forbidden.

Q What are the conditions precedent for a vow ?

Ans. Preconditions for a vow are as follow;

(i) the vow must be to offer one form of the other of worship e.g. a pledge to offer two Rak'ahs of Ṣalāt for Al-lah, fast for Him, feed a certain number of hungry persons to earn His pleasure or give in alms certain amount of money for the sake of Al-lah;

(ii) the vow should not be beyond the power or jurisdiction of the person concerned, otherwise the vow shall not be in order. For example, this is no way to vow that should such and such prayer be answered "X" shall give the entire merchandise in the shop of "Y" for alms. Such a vow will not be valid because property belonging to "Y" is not the possessions of "X" and hence beyond his jurisdiction and control. Besides, there are other preconditions which cannot be accommodated within the limited space of this book.

Q. How is it to ask some prayer from a saint or the chosen one of Al-lah and have a vow on the basis of the outcome of such a prayer ?

Ans. It is forbidden to ask prayers from any one except Al-lāh and have a vow for them,

because such a vow would be a form of worship which only Al-lah deserves.

ZAKĀT (ALMS) AS A COMMAND IN ISLĀM

Q. What to we mean by Zakāt (alms) ?

Ans. Zakāt is the name given in Islam to that portion of money or wealth which, as per Al-lāh's command, is given to the poor and the needy so that they become the owners of it. In other words, fasting and prayers are forms of bodily worship while Zakāt is a form of worship which is pecuniary in nature.

Q. Is the giving of alms a commanded (Farḍ) or an ordained (wājib) act ?

Ans. Giving alms is a commanded act. The commanded nature of Zakāt is evident from the verses of the Qur'ān as well as from the sayings (Hadīth) of the holy Prophet. Anyone denying the commanded nature of Zakāt is an unbeliever.

Q. Under what conditions does "alms-giving" become a command for a person ?

Ans. ' Alms giving" is a command for a person who combines in himself the following conditions :

(i) he is a Muslim;

(ii) he is a free person;

(iii) he is a major;

(iv) he is the owner of Niṣāb (the minimum required capital free from all encumberances and needs);

(v) one full year has passed since he came to exclusively possess the above said capital.

Zakāt will become a command and an obligation if all the above conditions combine in a person. Naturally, therefore, an unbeliever, a slave, a lunatic or a minor are not duty bound to pay Zakāt.

Similarly, if a person has less capital with him than the minimum prescribed for Niṣāb, or he is under debt or else one full year has not elpased since he came to possess so much wealth, Zakāt is not a command for him.

ALMSWORTHY CAPITAL AND ALMS (ZAKĀT)

Q. Which capital is liable for alms to be given out of it ?

Ans. Zakāt must be given out of silver, gold and all kinds of merchandise.

Q. Does the terms silver and gold apply only to their coins or to anything and every thing made thereof ?

Ans. All the things made of gold and silver are alms-worthy whether they are guineas, coins, ornaments, ware and the articles of embriodery.

Q. Is jewellery liable for alms ?

Ans. Alms must be paid for the jewellery in a man's possession if it is meant for merchandise. If it is not for trade, no alms is commanded to be given out of it whatever its value. Similarly, if a person has utensile of copper or some other metal worth more than the minimum amount prescribed for charitable capital or he has a shop or a house worth more than this limit for which rent is also received by him, or else has goods other than gold or silver, but none of these things are traded by him, Zakāt will not be a command for him.

Q. What is the law in Shariah about a person who has government almsworthy notes ?

Ans. He is commanded to pay Zakāt for them.

Q. If a person has only a little quantity of silver and a little of gold so that neither of them

constitutes the prescribed charitable capital singly, is he still commanded to pay zakāt for it ?

Ans. In such a situation, gold should first be valued in terms of silver or silver in terms of gold to see whether the value of the two put together becomes of the order fixed for Niṣāb (almsworthy capital). If the value is not less than the prescribed limit discussed above, Zakāt must be paid, otherwise it is not necessary.

Q. Is Zakāt commanded for a person who has merely a certain quantity of gold (whether it is equivalent in value to the minimum quantity of silver prescribed for Niṣab or more) and no silver in any form (coins, ornaments etc.) ?

Ans. Zakāt is not obligatory on him.

Q. What do we mean by the term "merchandise" ?

Ans. Anything meant for sale and profit-making whether foodgrain, sugar, footwear, grocery etc., comes under the definition of "merchandise".

Q. What do we mean by Nisāb (almsworthy capital) ?

Ans. The Shariah has prescribed certain

minimum quantities for the items of wealth out of which Zakāt must be paid. The moment one comes to possess such quantities of these articles, Zakāt becomes a command for him. This quantity is known as Niṣāb (almsworthy capital).

Q. What is the prescribed minimum almsworthy capital for silver ?

Ans. The minimum almsworthy capital for silver is about 606 grams.

Q. How much Zakāt should be paid for 606 grams of silver ?

Ans. Zakāt must be paid at the rate of 1/40th of silver. As such the quantity to be paid out of it comes to a little over 15 grams.

Q. What quantity of gold is the minimum almsworthy capital ?

Ans. The minimum prescribed almsworthy quantity for gold is about 89 grams and the amount of Zakāt out of it calculates to about 2.22 grams.

Q. What is the minimum amount of almsworthy capital in case of merchandise ?

Ans. Value the merchandise in terms of gold or silver. Then considering the

head and back levelled up, the hands

minimum limit prescribed for either of them, calculate the Zakāt on it.

GIVING ALMS (ZAKĀT)

Q. What is the correct method to give alms ?

Ans. Give the alms that falls due from you to a needy person for Al-lah and make him the owner of it. Giving Zakāt towards the wages or in return for someone's service is not allowed. Nevertheless, it is permissible to buy something out of the money to be given in Zakāt and distribute it among the poor and the needy.

It may be noted that payment of wages out of the Zakāt money to the person appointed to raise Zakāt collections is permissible.

Q. When must one pay the Zakāt ?

Ans. Whenever one full year from the lunar calendar has elpased on the almsworthy capital, Zakāt must be paid. Delay is not desirable.

Q. Is it permissible for a person to pay Zakāt before a full year has passed ?

Ans. Yes, it is permissible if the person concerned who owns the almsworthy capital pays the Zakāt before a full year has elapsed.

Q. Is it necessary to pay the Zakāt with the express intention to do it ?

Ans. Yes, it is necessary to have the intention to pay the Zakāt while giving it, or at least to earmark the portion for it. No Zakāt shall be deemed to have been paid if the money is given to someone without intention to pay the Zakāt and later to decide to count it as such.

Q. Is it necessary to disclose to the person we choose to give Zakāt that it is Zakāt money he is receiving ?

Ans. No, it is not necessary. It is allowed even if we give the Zakāt money to someone under the pretext of a reward or tip on a festival to poor children.

Q. What will be the position of a man who had seen one full year pass over his almsworthy capital and had not paid Zakāt before the capital somehow got sunk or wasted ?

Ans. The Zakāt due on him stands condoned.

Q. What will be the position of a person who has given away his entire capital to the poor for Al-lah's sake after the lapse of one year ?

Ans. His Zakāt dues also stand settled.

who gave it in charity after the passage of one full year ?

Ans. Zakāt in respect of the capital wasted or given in charity also stands condoned. Dues for the rest must be paid now.

Q. What should be the measure (weight or value) if one wishes to pay in kind Zakāt for the silver under his ownership.

Ans. Weight should be the standard. For example, if a person has one hundred silver coins, he has the option either to pay two rupees and a half or to give 1/40th part of the weight. But if the 1/40th part is worth Rs. 2/- only, the value in this case will not be standard for payment of Zakat.

Q. Can a person who has the prescribed quantity of silver pay the Zakāt in terms of its value in forms other than the metal in question ?

Ans. Yes, anything of the value of the silver that has become due for Zakat (e.g. cloth, foodgrain) can be given for alms.

WHOM TO PAY THE ZAKĀT MONEY ?

Q. What do we mean when we use the

term "whom" in the context of the payment of zakāt ?

Ans. It means specification of the persons who can be paid Zakāt money.

Q. Who are the persons eligible to receive the Zakāt money ?

Ans. In our times the following categories of people can legitimately be given the Zakāt money :

(i) a needy person, i.e. a person who has some belongings but they fall short of the minimum prescribed for Niṣāb;
(ii) a pauper, i.e. a person who just has nothing;
(iii) a debtor, namely, a person who owes debts to others and has no almsworthy capital free from encumberances;
(iv) a person "on jouaney" who has run short of money.

It is allowed to give him as much as would suffice for his immediate needs, out of the Zakāt money.

Q. Is it permissible to give Zakāt money to Islāmic religious schools and institntions ?

Ans. Yes, Zakāt money is allowed to be

given to the students. Zakāt money may also be given to the management of such institutions for spending on students.

Q. Which people are barred from receiving alms ?

Ans. The following persons are barred from receiving alms :

(i) any well-to-do person, namely, a person on whom Zakāt is due or such a one as has capital, over and above his actual needs provided it is equivalent in value to minimum prescribed for Niṣāb even though the capital is in the form of copper utensils (which are in themselves excluded from the list of alms-worthy capital);

(ii) descendants of the Prophet and Bani Hāshim. The term bani applies to the descendents of Ḥaḍrat Ḥariṭḥ bin Abd-ul-Muṭṭalib, Ḥaḍrat Ja'far, Ḥaḍrat 'Aqīl Ḥaḍrat 'Abbās and Ḥrḍrat 'Ali are not allowed to receive Zakāt.

(iii) parents, grand parents and great grand parents of the person concerned.

(iv) sons, daughters, grand children and great grand children of such a person;

(v) husband and wife can neither give alms to nor receive from each other;

(vi) an unbeliever can not be given Zakāt, and

(vii) minor children of a well-to-do person are also barred from receiving Zakāt.

No one belonging to any one of the above categories is eligible to receive alms.

Q. How not to spend the Zakāt money ?

Ans. Zakāt money can not be spent on the following :

(i) items or things in which no person is likely to be the possesser or owner of the money so spent are not fit items for utilizing the Zakāt money. Thus, no such money can be spent on the burial of the dead, liquidation of debt on behalf of a dead person, construction of a mosque or buying necessary accessaries of the mosque as carpets, tumblers, water, etc.

Q. Suppose there is a person who owns a house valued at a few thousand rupees. He either resides in the house itself or lives on its

rent. He has no other capital and is financially hard pressed. Is it permissible for us to give Zakāt money to such a one ?

Ans. Yes, giving Zakāt money to him is allowed. It is because the house under question is a part of his essential needs. Nevertheless, if a person has some capital over and above his essential needs and the surplus capital is equal to the minimum almsworthy capital, such a one is not entitled to receive Zakāt.

Q. We gave alms to a supposedly deserving person. Later on it was discovered that he was one of the descendants of the Prophet, or was quite well-to-do or else he belonged to our line (as parents or children). Will the Zakāt deemed to have been duly paid in such a case ?

Ans. Yes, it will be deemed to having been duly paid. It is not necessary to give it again.

Q. Which people are to be preferred to be given Zakāt to ?

Ans. First preference should be given to one's kin such as sister, bother, father-in-law, son-in-law, if they are deserving. Next in preference come one's neighbours and the people of the town who deserve it more than others. Third preference should be given to those who

serve the cause of Islām such as students pursuing religious education.

ṢADAQAT-UL-FIṬR

(Charity for end to Fasting or for Breaking the Fast)

Q. What is Ṣadaqat-ul-fiṭr ?

Ans. Fiṭr means "to break the fast" or "not to keep fast". Al-lāh has ordained a Ṣadaqah (dole) on his servants to be given as thanksgiving for the end of fasting at the close of Ramaḍān. This is known as "Ṣadaqah-Fiṭr". And because of this happy occasion of the end of Ramaḍān fasting, the 'Id falling on the first of the month after Ramaḍān is called the 'Īd-ul-Fiṭr.

Q. For whom is the dole for breaking the fast a must ?

Ans. The dole for breaking the fast is compulsory for every Muslim who is free and is in possession of the minimum almsworthy capital.

Q. Is the minimum prescribed almsworthy capital for the payment of Ṣadaqat-ul-Fiṭr the same as for almsgiving ?

Ans. The minimum prescribed capital for Ṣadaqah to be binding is the same as for Zakāt e.g., 606 grams of silver or its value. But

the difference between the two is that whereas Zakāt becomes due only on silver, gold or merchandise, in the case of Ṣadaqah, capital in any form (if it is not less than that prescribed for Niṣāb) has to be taken into account. The precondition common to both the cases, however, is that the capital must be in excess of one's essential needs and free from all encumberances of debt, etc.

Thus, if a person has clothes, copper utensils or china ware, or he has some spare house or has other goods in excess of his essential needs and valued at more than the minium limit for Niṣāb, he is exempted from payment of Zakāt but not from Ṣadaqah. The ordained nature of Ṣadaqah is also irrespective of whether one year has elapsed over the capital in one's possession or not. Not only this, Ṣadaqah will fall due on a person even if he has come to possess the Niṣāb that very day.

Q. On whose behalf must one pay the Ṣadqah ?

Ans. Every person in possession of Niṣāb is duty-bound to pay Ṣadaqah on his own behalf as well as on behalf of his minor children. But

if the minors are themselves the owners of capital, Ṣadaqah may be paid out of their capital.

Q. It is popularly believed that no Ṣadaqah is due from a person who has not kept fasts. Is it a correct notion ?

Ans. No, it is not. To the contrary, Ṣadaqah is ordained for anyone who is the owner of Niṣab irrespective of whether he has fasted or not.

Q. At what time does the Ṣadaq-tul-Fiṭr fall due ?

Ans. Ṣadaqah falls due on 'Īd morning just after the break of true down. There is no Ṣadaqah due from the property of a person who expired bef~re true dawn. Ṣadaqah shall, however, be paid on behalf of a child who was born before the true dawn.

Q. Is it permissible to give Ṣadaqat-ul-Fiṭr in Ramaḍān itself ?

Ans. Yes, it is permissible.

Q. What is the best time for the payment af Ṣadaqat-ui-Fiṭr ?

Ans. The best time would be on 'Īd day before proceeding for 'Īd prayers. Delaying it till after the 'Īd prayer is also permissible. It

will, however, remain due as long as one has not paid it, no matter how much time has elapsed in the mean-time.

Q. State the things and their amount or quantity that can be given for Ṣadaqah.

Ans. All kinds of foodgrain or cost thereof are allowed to be given for Ṣadaqah. If wheat or its flour is to be given, it must be given at the rate of 3 1/2 lbs per head.

If barley is to be given, it must be double that quantity, i.e. 7 lbs.

If some foodgrain other than wheat or barley, (e.g. rice, millet etc.), is to be given, it must be given in quantities that are equivalent in value to that of 3 1/2lb., wheat or 7 lb. barley.

If, however, it is to be paid in cash, it should be equal to the value of 3 1/2lb. wheat or 7 lb. barley.

Q. Is it necessary to give the entire dole to one needy person or can it also be distributed among more than one ?

Ans. It can be given to more than one needy person. Similarly, doles on behalf of several persons can also be given to a single person.

Q. Which people are eligible to receive the Ṣadaqat-ul-Fiṭr.

Ans. Categories of people eligible to receive Zakāt are also eligible to receive Ṣadaqah. Similarly, categories of people barred from receiving the Zakāt are also barred from receiving the Ṣadaqah.

Q. Can the people who are liable to pay Ṣadaqat-ul-Fiṭr receive Ṣadaqah or Zakāt ?

Ans. No, they are prohibited to receive either of them. They are in fact barred from receiving any commanded or ordained doles, if they are in possession of Niṣāb for Ṣadaqat-ul-Fiṭr.

The end

GLOSSARY

adā	اداء	on-time (Prayer)
al-fātiḥah	الفاتحة	"Opening" Chapter of the Qur-ān
Al-lāh	الله	God; the Supreme Deity (retained in the text as Al-lāh in its original Arabic form)
anṣār	انصار	helpers (of the Holy Prophet) in Medina.
'aṣā	عصاء	staff (stick carried in hand)
'āshūrah	عاشوره	10th of the month of Muḥar-ram, (the first month of the Islāmic Calendar).
'aṣr	عصر	afternoon (prayer) between dhuhr and maghrib.
ausāṭ-mufaṣ-ṣal	أوساط مفصل	not-so-long (chapter of the Qur-ān).
āyah	آية	verse (of the Qur-ān)
aẓān	اذان	Islāmic formula for call to prayer.
bait-ul-maqdis	بيت المقدس	the famous mosque in Jerusalem, the third holiest mosque after Masjid al-Ḥarām at Mecca and the Mosque of the Prophet at Madina.

bid'ah	بِدعة	innovation (in religion).
daj-jāl	دجال	anti-Christ.
dāvūd	داوود	(the prophet) David.
derham or dirham	درهم	a silver coin weighing 50 grams of barley with cut ends.
du'ā	دعاء	invocation (spontaneous appeal to God)
durūd	درود	blessings on the Holy Prophet.
fajr	فجر	morning; dawn; early-dawn prayer.
farḍ 'ain	فرض عين	command; commanded act; obligation; obligatory.
farḍ kifāyah	فرض كفايه	sufficing obligation
fāsiq	فاسق	transgressor
fir'aun	فرعون	Pharaoh
ghusl	غسل	bath
ḥadath	حدث	uncleanness
.. akbar	حدث اكبر	major uncleanness
.. asghar	حدث اصغر	minor uncleanness
ḥadīth	حديث	tradition (of the Prophet)
ḥaḍrat	حضرت	honorific term used for prophets of Al-lāh and other venerable personalities and divines of Islām.
ḥajj	حج	pilgrimage to Mecca and performance of certain rituals in the eleventh month, i.e., ẓul-q'adah.
ḥalāl	حلال	permissible; lawful
ḥarām	حرام	forbidden
hārūn	هارون	(the prophet) Aaron
hūd	هود	(the prophet) Hood

ḥayy	حی	Eternally Alive (one of the Attributes of Al-lāh)
'īdul-aḍḥā	عیدالاضحی	three-day festival of sacrifice in Islām starting on the 10th of Zul-Hij-jah (the last month of the Islāmic calendar
ifṭār	افطار	breaking of fast (at sun-set)
ilyās	الیاس	(the prophet) Elias
imām	امام	leader or head (of the prayer)
īmān	ایمان	faith, belief (in Al-lāh, His prophets etc.)
.. mufaṣ-ṣ al ..	ایمان مفصل	īmān in detail
.. mujmal	ایمان مجمل	īmān in brief
injīl	انجیل	The New Testament
'īsā	عیسی	(the prophet) Jesus
'iṣḥā	عشاء	evening prayer, time for which starts about one and a half hours after sunsent.
is-ḥāq	اسحاق	(the prophet) Isaac
isma'īl	اسماعیل	(the prophet) Ishmael
ism	اسم	name
ismuṣ-ṣifat	اسم الصفت	Attributive name of Al-lāh
ismuẓ ẓāt	اسم الذات	innate name of Al-lāh
istidrāj	استدراج	a trick or feat (acquired through practice)
istinjā	استنجا	cleansing (after natural calls)
i'tikāf	اعتکاف	seclusion (in a mosque as a mode of worship)
'izrā'īl	عزرائیل	(the angle) Azrael
jabīrah	جبیره	bandage
jibrīl	جبریل	(the angel) Gabriel
jamā'ah	جماعة	congregation

jum'ah	جمعه	Friday
ka'bah	کعبه	House of Al-lāh in Mecca (towards which Muslims turn their faces in ṣalāt.)
kāfir	کافر	unbeliever, disbeliever (in Al-lāh, His prophets, etc.)
kalimah	کلمه	word
.. ṭay-yibah	کلمه طیبه	the Good Word
.. s̲h̲ahadah	کلمه شهادت	Word of Testimony
karamah	کرامة	act of wonder
k̲h̲alīfah	خلیفه	caliph
k̲h̲usūf	خسوف	lunar eclipse
k̲h̲huṭbah	خطبه	oration or discourse (on the occassion of Jum'ah and 'īd prayers)
kirāman—kātibīn	کراماً کاتبین	the honoured writers
kufr	کفر	unbelief, disbelief (in Al-lāh, His prophets etc.)
kusūf	کسوف	solar eclipse
lāḥiq	لاحق	defaulter (in the middle of ṣalāt)
lūt	لوط	(the prophet) Lot
mag̲h̲rib	مغرب	sun-set; west where the sun sets
makrūh	مکروه	undesirable
.. taḥrīm	مکروه تحریمی	near-forbidden
masbūq	مسبوق	junior partner (of the imām in prayer)
mas-ḥ	مسح	wiping a part of body (with wet hands)
ma'ṣiyah	معصیه	sin

mi'rāj	معراج	ascent; ascension (of the Holy Prophet)
miswāk	مسواك	tooth-stick
mudrik	مدرك	co-eval (with imām in prayer
muhājir	مهاجر	emigrant (from Mecca to Madina)
muḥar-ram	محرم	first month of the Islāmic calendar
mubāḥ	مباح	permissible
mu'jizah	معجزه	miracle
mukab-bir	مكبر	one who calls the iqāmah for ṣalāt
munfarid	منفرد	an individual (saying ṣalāt)
muqīm	مقيم	(a person) on station
muqtadī	مقتدى	follower (of the imām in ṣalāt)
mūsa	موسى	(the prophet) Moses
musāfir	مسافر	(a person) on journey
mua'ẓ-ẓin	موذن	one who calls the aẓān (call for prayer)
nabī	نبي	prophet
nafl	نفل	supererogatory
najāsah	نجاسة	uncleanness
.. ghalīdhah	نجاسة غليظة	major uncleanness
.. khafīfah	نجاسة خفيفه	minor uncleanness
.. ḥaqīqiy-yah	نجاسة حقيقيه	visible uncleanness
.. ḥukmiy-yah	نجاسة حكميه	invisible uncleanness
najāt	نجات	salvation
nawāqiḍ	نواقض	invalidators; nullifiers
naẓr	نذر	(taking a) vow
niṣāb	نصاب	almsworthy capital
niy-yah	نية	intent; intention
nūḥ	نوح	(the prophet) Noah

qaḍā	قضا	missed (prayer or fast)
qa'dah	قعده	sitting (in ṣalāt)
qadīm	قديم	Eternal (as an Attribute of Al-lāh)
qadīr	قدير	Omnipotent.
qaumah	قومه	rising (from bowing in ṣalāt)
qiblah	قبله	direction which Muslims face during ṣalāt
qir'at	قرأة	recitation (of Holy Qur-ān)
qiṣār-mufaṣ-ṣal	قصار مفصل	shorter chapters (of the Holy Qur-ān)
qiyām	قيام	standing (during ṣalāt)
qiyamah	قيامه	Day of Judgment; Day of Resurrection
qunūt	قنوت	obeisance
rab	رب	Sustainer (as an Attribute of Al-lāh)
rak'ah	ركعة	one part of ṣalāt complete with one standing, one bowing and two prostrations.
ramaḍān	رمضان	ninth month of Islamic calendar fixed for fasting.
rasūl	رسول	messenger (of God)
rukū'	ركوع	bowing (in ṣalāt)
ṣadaqah	صدقه	dole (giving something in charity)
saḥābī	صحابى	companion (of the Holy Prophet)
saḥīfah	صحيفه	Scroll (revealed to a prophet)
salām	سلام	salutation (at the conclusion of prayer)
ṣalāt	صلوة	prayer performed by Muslims

satr	ستر	concealale parts of the body
s̲hafā'ah	شفاعة	intercession (by the Holy Prophet on behalf of sinners on the Day of Judgment)
s̲hafāq	شفق	crimson
s̲haq-qul-qamar	شق القمر	splitting of the moon (one of the miracles performed by the Holy Prophet)
s̲harī'ah	شريعة	code (relegio-legal laws) of Islām
s̲haw-wāl	شوال	tenth month of hegira calendār on the first of which falls 'īd-ul-fiṭr
s̲hirk	شرك	polytheism; partnership (in God)
ṣifat	صفت	Attribute (of Al-lāh)
sijdah	سجده	prostration
.. sahv	سجده سهو	remedial prostration
ṣubḥ kāẓib	صبح كاذب	false dawn
ṣubḥ-ṣādiq	صبح صادق	true dawn
suḥūr or saḥri	سحور ، سحرى	pre-dawn meals during ramaḍān
sulaiman	سليمان	(the prophet) Soloman
sun-nah	سنة	Holy Prophet's precept
.. mu'ak-kadah ..	سنة موكده	emphasized precept of the Prophet
.. g̲hair mu-'ak-kadah ..	سنة غير موكده	unemphasized precept of the Prophet
sūrah	سورة	chapter (of the Holy Qur-ān)
al-falaq	سورة الفلق	"the, Daybreak",
.. al-ik̲hlaṣ ..	سورة الاخلاص	"Purity of Faith"
.. al-kaūt̲har ..	سورة الكوثر	"the Fount of Abundance

.. an-nās	سورة الناس	"the Mankind"
ta'aw-wuẓ	تعوذ	formula seeking the protection of Al-lāh
taqdīr	تقدير	fate
tasmiah	تسمية	formula pronouncing the name of Al-lāh
tauḥīd	توحيد	Oneness (of Al-lāh); Unity (of God)
taurāt	توراة	Torah; the Old Testament (The Book of Al-lāh revealed to Prophet Moses)
tawātur	تواتر	unanimity
tathlīth	تثليث	Trinity
tayam-mum	تيمم	cleansing (parts of body) with clay
thanā	ثنا	Hymn to Al-lāh
ṭiwāl-mufaṣ-ṣal	طوال مفصل	longer chapter of the Holy Qur-ān
um-mah	امة	community (of the Prophet)
um-mī	امي	unlettered
waḥy	وحى	revelation (of God's message to prophets through the angel Gabriel)
wajib	واجب	ordanied; compulsory
wajib-ul-wujūd	واجب الوجود	Self-existent (an Attribute of Al-lāh)
walī	ولى	friend (of Al-lāh)
wuḍū	وضو	(special formula for) ablution
ya'qūb	يعقوب	(the prophet), Jacob
yūnus	يونس	(the prophet) Jonah
yūsuf	يوسف	(the prophet) Joseph.
zabūr	زبور	Psalms of (the prophet) David
zakariy-yā	زكريا	(the prophet) Zacharias